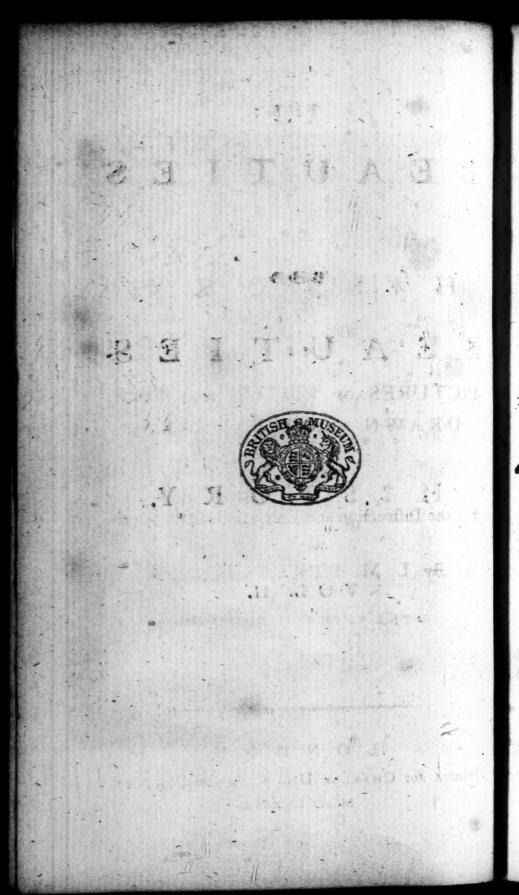
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OF

HISTORY.

VOL. II.





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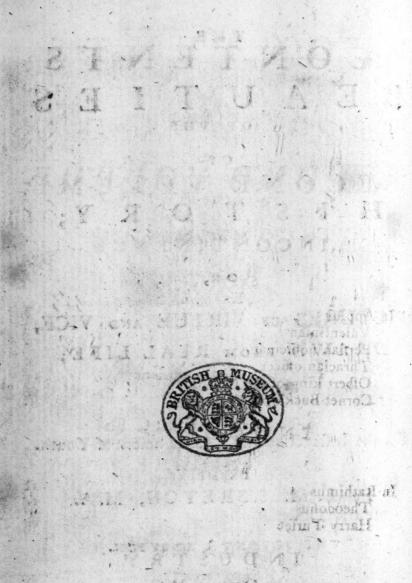
For the Instruction and Entertainment of Youth.

By L. M. STRETCH, M. A.

THE SEVENTH EDITION.

VOL. II.

LONDON:
Printed for CHARLES DILLY, in the POULTRY.
MDCCLXXXVII.



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INCONTINENCE.

SENTIMENTS.

OVE is a passion so necessary, that without it the human race would foon be extinct. Both fexes are improved and refined by their inlination to each other; an inclination which roduces the sweetest union and the warmest riendships, the tenderest alliances, and the most miable fociety: but it produces these happy efects only, when it is under the government and irection of reason; for when left to its own unuided impetuolity, it is frequently the cause of reachery, perjury, adultery, incest, murder, and very horrid mischief that a blind fury can prouce. The figures which the ancient mytholoifts and poets put upon love and lust in their wrings are very instructive. Love is a beauteous blind Vol. II.

child, adorned with a quiver and a bow, which he plays with and shoots around him, without defign or direction, to intimate to us, that the perfon beloved has no intention to give us the anxieties we meet with; but that the beauties of a worthy object are like the charms of a lovely infant; they cannot but attract your concern or fondness, though the child so regarded is as insensible of the value you put upon it, as it is that it deserves your benevolence.

On the other side, the sages sigured lust in the form of a satyr; of shape part human, part bestial, to signify that the followers of it prostitute the reason of a man, to pursue the appetites of a beast. This satyr is made to haunt the paths and coverts of the wood-nymphs and shepherdess, to lurk on the banks of rivulets, and watch the pursing streams, as the resorts of retired virgins, to shew that lawless desire tends chiefly to prey upon innocence, and has something so unnatural in it, that it hates its own make, and shuns the object it loved, as soon as it has made it like himself.

Love therefore is a child that complains and bewails its inability to help itself, and weeps for affishance, without an immediate reflection or knowledge of the food it wants; lust, a watchful thief, which seizes its prey, and lays snares for its own relief: and its principal object being innocence, it never robs but it murders at the same

time.

Capricious, wanton, bold and brutal lust Is meanly selfish; when resisted cruel; And, like the blast of pestilential winds, Taints the sweet bloom of nature's fairest forms On love of virtue reverence attends; But sensual pleasure in our ruin ends.

Unlawful love being an unmannerly guest, we should guard against it, because we know not how late in the evening of life it may intrude for lodging.

Every vice and folly has a train of fecret and

necessary punishments linked to it.

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He who lies under the dominion of any one vice must expect the common effects thereof, if lazy to be poor, if intemperate to be diseased, if luxurious to die betimes, &c. &c.

EXAMPLES.

L. VIRGINIUS, a Roman foldier, famous in the city for his probity, and in the army for his valour, had a daughter about fixteen years of age. She had been promised in marriage to Icilius, who had lately been tribune, and was at that time the greatest beauty in Rome. She had lost her mother, and was under the tuition of governesses who took care of her education. Applus Claudius, the Roman decemvir*, accidentally meeting

The first form of government among the Romans was monarchical, or regal government, which continued about the space of two hundred and forty-four years: but upon the expulsion of Tarquinius Superbus, the seventh and last king of Rome, the administration was lodged in the hands of two consuls, who had for some time a power equal to the regal; but, to prevent the abuse of it, they were to be removed and others chosen at the expiration of every year. In this manner they continued to be governed till the year of Rome 302. Till this remarkable period they had hardly any fixed and certain laws, so that the consuls and senators were the sole arbiters of the sate of the citizens. It was then, though with difficulty, ordained, that instead of the arbitrary judgments

meeting her one day, was struck with her beauty, and thought of nothing from thenceforth but the means of gratifying his criminal desires. He employed all the methods to tempt her that a violent passion could suggest; but still found in the invincible chastity of Virginia a resistance proof against all his attacks and endeavours. When he saw that her severe modesty left him no hopes of

ments rendered by the magistrates, laws should be instituted to serve as rules of equity in the commonwealth, as well in respect to the government and public affairs, as the differences between private persons. Ambassadors were accordingly sent to Athens, and other Grecian cities, to collect such institutes as they should judge most agreeable to the present constitution of the Roman commonwealth. Upon the return of the ambassadors, ten men [Decemviri] were chosen from among the chief senators to complete their design. They were invested with the supreme power for one year only, all other offices being suspended during that time; and from their judgments lay no appeal. Thus in the year 302 from the soundation of the city, the government was changed for the second time, and all authority transferred from the consult to decemvirs, as it

had been from the kings to the confuls.

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The decemvirs applied themselves industriously during the whole year in preparing their body of laws, which were at last included in twelve tables, and having been ratified by the unanimous confeat of the whole Roman people, were engraven upon pillars of brass, and placed in the most conspicuous part of the forum. Those tables, fays Livy, even in the present immense heap of laws accumulated upon one another, are fill the fource of all public and private right. The year being expired, it was expected that the decemvirs would refign their office, inflead of which they continued themselves from year to year, by virtue of their own power, notwithstanding all the opposition that was made against them. They now began to throw off the mask, openly to abuse their authority, and, under pretence of reforming the commonwealth, shewing themselves to be the greatest violators of justice and property. However, their infamous reign was not of long duration; for the unhappy death of Virginia, which happened a few years after, (A. R. 306.) having occasioned a mutiny in the army, and a general indignation through the whole city, the people put an end at once both to the usurpation of the decemvirs, and their own misery. Thus the luft of only two men (Tarquin and Appius) at different periods of time, not only procured their own destruction in the vigour and bloom of life, but subverted the government, and occasioned two of the greatest revolutions that ever happened in the Roman flate.

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feducing her, he had recourse to violence . He suborned one of his dependants, named Claudius, and perfectly instructed him how to act. This creature of his was bold and frontless, and one of those kind of people who introduce themfelves into the confidence of the great only by a criminal complacency for their pleafures. infamous minister of the decemvir's debauches, meeting Virginia as she was walking with her governess, stopped her, and claiming her as his flave, bade her follow him, or he would oblige her to do fo by force. Virginia, in amazement, and trembling with fear, did not know what he meant; but her governess raising a great cry, implored the affiftance of the people. The names of Virginius her father, and Icilius, her intended husband, were heard on all sides. Relations and friends fan to join her, and the most indifferent were moved with the fight. This fecured her against violence. Claudius, assuming a milder tone, faid, there was no occasion for so much stir; that he had no defign to employ violence, but folely the afual methods of justice: and immediately cited Virginia before the magistrate, whither she followed, by the advice of her relations. When they came to Appius's tribunal, the claimant repeated his well-known tale to the judge with whom it had been concerted. He said that Virginia was born in his house, of one of his slaves, from whence she had been stolen, and carried to Virginius's wife, who being barren, through grief. to see herself without children, had pretended this girl to be her daughter, and had brought her up as fuch in her house; that he had incontestible

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^{*} Postquam omnia pudore septa animadverterat, ad crudelem superbamque vim animum convertit. Liv.

proofs of the fact, against the evidence of which Virginius himfelf, who had so much interest in the affair, could have nothing to object. He concluded with demanding, as the absence of Virginius prevented the matter from being finally adjudged, that it should be decreed provisionally, that the flave should follow her master. This request was in direct opposition to an express law! enacted by the decemvirs themselves, and which decided the case in favour of Virginia. It declared, "That if a person enjoying their liberty should be claimed as a flave, fuch person should continue at liberty till a definitive judgment in the case." Numitorius, Virginia's uncle, alledged this equitable law in vain. In vain did he reprefent, that as Virginius was absent in the service of the commonwealth, it was but just the sentence should be suspended, till he could appear to defend his daughter in person. Appius decreed that the should be put into the hands of Claudius, who should give good security to produce her when her father arrived.

This fentence was followed by the cries and tears of Virginia, and the women that attended her. All who were present at this trial trembled with horror and indignation, but nobody ventured to explain themselves openly. Icilius raising great cries, advanced through the crowd to defend Virginia. The lictor, faying the judge had passed fentence, opposed and struck him back roughly. So injurious a treatment would have enraged the most moderate. Icilius, who was naturally warm and violent, did not fuffer it patiently. must remove me from hence, Appius," said he, with the fword, if you would stifle the knowledge of your infamous designs. I am to marry this maid, but to marry her chafte and a virgin. ThereTherefore assemble if you please, all your own lictors, and those of your colleagues, and bid them make ready their rods and axes: but the wife of Icilius shall not stay out of her father's house. Though you and your colleagues have deprived the people of their tribunes and appeals, the two supports of their liberty, do not imagine that you have an absolute power to treat our wives and children according to the dictates of your lust. Rage, tyrannize, if you will, over our persons; but let chastity and innocence at least be exempt from your violence."

Icilius added several other circumstances of equal force, and concluded with protesting, that as long as he had life * he should retain the courage and constancy with which a just and chaste passion for the defence of his wife's liberty ought

to inspire him.

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The whole multitude were in great emotion, and ready to proceed to the utmost extremities. Appius, who perceived it, and did not expect fo much refistance, was obliged to give way to it. He faid, "He perceived that Icilius, still full of the pride and violence of the tribune, fought only to excite tumult: that, for the present, he would not supply him with occasion: that in respect of Virginius's absence, his quality of father, and also in favour of the common cause of liberty, he was fatisfied to defer judgment until the next day: but that, if Virginius did not appear, he gave warning to Icilius, and all fuch feditious persons, that he should proceed in the affair, and that his own lictors, without having recourse to those of his colleagues, would suffice for chastis-

Me vindicantem, sponsam in libertatem, vita citus deseret quam fides.

After having continued fitting for some time, that he might not seem to have come thither solely on account of this affair, as nothing farther offered, he rose and returned home much mortified with

what had happened.

The first thing he did after he entered his house, was to write to his colleagues in the camp not to fusser Virginius to leave it, and even to keep him confined under a strong guard. The courier was dispatched immediately, but was too late by some hours. The affair of Virginia no sooner made a noise, than Icilius's brother, and Numitorius's son, two active young men, full of ardour and good-will, took horse, and riding full speed, arrived in good time at the camp. Virginius had gotten leave to be absent, and was set out before Appius's courier arrived. For his greater secu-

rity, he took the bye-road to Rome.

The news of Virginius's arrival confiderably embarraffed the decemvir, but did not extinguish his passion. The next day, early in the morning, Virginius repaired to the forum with his daugh-It was impossible to behold her without being fenfibly moved. The fad and neglected air with which she appeared, her mournful and dejected looks, her eyes heavy, and streaming with tears, and the rays of beauty, which however broke through that cloud of fadness, made powerful impressions upon all hearts. Her father, weeping still more than her, held out his hands to the citizens, and implored their aid, representing to them, in a pathetic manner, his own misfortunes, and the danger to which themselves were upon the point of being exposed, in respect to their wives and daughters. Icilius faid as much on his fide.

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In the mean time Appius arrived, and with an affured and menacing air, ascended his tribunal. To prevent all refistance, he had caused the troops under his command to march down from the capitol, and take possession of the forum. The whole city were affembled to hear the fentence. Claudius complained of not having justice done him the evening before, and repeated in few words the proofs upon which he founded his The father of the maid, and the rest of her relations, refuted with folid and unanswerable reasons, the pretended imposture of Virginia's birth. The judge, who was now no longer mafter of himself, without hearkening farther to her defenders, pronounced Virginia the property of Claudius. Upon hearing that fentence, all who were present lifted up their hands to heaven, and raised a great outcry, that expressed their grief and indignation.

Virginius, provoked to the highest degree at so unjust and cruel a decision, could not contain himfelf. He trembled with rage, and accompanying. his words with a threatening gesture, " Infamous wretch," faid he, "I never designed my daughter for thee, I educated her for a lawful hulband, and not to be a prey to a luftful ravager; must then brutal passions among us take place of honourable marriage? How the citizens will bear with these things I know not, but I trust that the army will revenge my wrongs." The people approved the wish by their sighs, tears, and exclamations. But the decemvir having first cast his eyes on all fides, to fee how his creatures and dependants were posted, told the multitude, with a threatening voice, that he was not unacquainted with the plots that had been laid to cause an infurrection; but that he neither wanted power non

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refolution to inflict exemplary punishments on such as should offer to disturb the public peace. "Let every one therefore," said he, "retire to his own house, and none presume to give law to a supreme magistrate. As for you, Claudius, seize your slave, and make use of my guard to disperse the crowd."

The unfortunate father, feeing there was no other remedy, and confulting only his defpair, formed within himself a dreadful resolution. He drew near the tribunal, and in a suppliant tone, addressed the decemvir thus: " Pardon, Appius, the unguarded words which have escaped me in the first transports of grief, and allow me to ask in this young woman's presence, some questions of her nurse, that I may carry home at least the comfort of being fet right in this matter." Appius readily granted his request. The crowd made way for him to pass, and Virginius taking his daughter in his arms, and wiping the tears which flowed incessantly from her eyes, he infensibly led her up to a shop in the forum. There snatching up a butcher's knife, and turning to Virginia, "My dear daughter," fays he, "by this only means in my power I defend thy liberty and thy honour! Go to thy ancestors, whilst thou art yet a free woman, pure and undefiled;" and plunged it into her heart. Then drawing out the knife, and turning to Appius, "By this blood," he "cried, I devote thy head to the infernal gods."

An horrid noise immediately ensued. Virginius, all covered with his daughter's blood, and holding the knife still smoking in his hand, ranslike a madman on all sides of the forum, animating the citizens to recover their liberty. He afterwards opened himself a way, with the favour

of the multitude, to the gates of the city, from

whence he made his escape to the camp.

Icilius, Virginia's intended husband, and Numitorius, her uncle, continued with her body, deploring the guilt of Appius, the fatal beauty of Virginia, and the cruel necessity to which her father had been reduced. The women cried out, with tears, "Is this the reward of chastity? Is it to satisfate the brutality of an infamous decemvire that we bring our children into the world?" adding a thousand other moving complaints, such as grief, more lively and tender in their sex, generally inspires them with on the like occasions.

But nothing augmented their hatred more against the decemvir, than the pompous manner in which Virginia's relations celebrated her funeral. Her body was laid on a magnificent bed, in the most public part of the forum, so that every body might see it, and then carried in a kind of triumph, through the whole city. The Roman matrons and virgins came out of their houses to meet it. Some threw flowers and wreaths upon the bed, fome their girdles and bracelets, and others the ornaments of their heads: nothing, in fhort, that could adorn her obsequies, were omitted. The whole city was now in an uproar. Appius ordered Icilius to be feized, and carried to prison; but the people not only rescued him, but fell upon the lictors, broke their fasces, and even the decemvir escaped, with difficulty, to a neighbouring house.

Such was the situation of Rome when Virginius arrived at the camp, where he soon excited greater tumult than he had left in the city: for, besides a troop of sour hundred citizens, who accompanied him, which made his arrival remark-

B. 6.

able, the knife which he held in his hand, and the blood with which he was covered drew on him the eyes of the whole army. Whilst every body asked him what had happened, he continued filent for some time, and answered only with his tears. When he recovered himself a little, and silence had been made, he related, from first to last, all that had happened in the city. The foldiers, with one voice affured him they would avenge his grief; accordingly, "To arms, to arms," was the universal cry. The standards were pulled up, and the troops marched directly to Rome. The decemviri were obliged to refign their office, which had been a great oppression to the people. As for Appius, they would by no means spare him: he was tried in form, and justly condemned; but he thought fit to put an end to his life before the day LIVY, lib. iii. c. 44-49. of execution.

THE unhappy end of Valentinian, the emperor, is another fuitable warning against the indulgence of an unlawful passion. The wife of Maximus was equally famous for her beauty and chastity. Valentinian, however, admiring the charms of her person, was determined to enjoy her. Her virtue being proof against all his prefents, promifes, and even threatenings, he had recourse to the following artifice: he fent one day for Maximus to play with him at dice, and having won of him a confiderable fum, obliged him to leave his ring as a pledge for the payment of it. This ring he fent privately to the lady, defiring her in her husband's name, to repair to the palace, and wait upon the empress. The lady, knowing the ring, hasted to the palace, in compliance with the supposed orders of her

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her husband. She was then conducted, by some persons employed for that purpose, to a remote apartment, where Valentinian, without any regard to her tears and intreaties, robbed her by force of that which was more dear to her than life. Upon her return home, she burst into a flood of tears, reproaching her hulband in the most bitter terms, whom she believed privy to her dishonour and his own infamy. Maximus, on the other hand, protested his entire ignorance of what had passed; and resolved, at all perils, to be revenged on the emperor. With this view. he applied to the friends of Ætius, whom Valentinian had lately caused to be murdered. These readily entered into the measures of Maximus, and accordingly, watching their opportunity, murdered the emperor in the Campus Martius, at Rome.

PRECOP. BELL. VAUD. lib. ii.c. 4.

WHILST Megabysus was in Thrace, he fent several noblemen to Amyntus, king of Macedonia, to require him to give earth and water to Darius, king of Persia. This was the usual form of one prince's fubmitting to another. Amyntus readily complied with the request, and paid all imaginary honours to the envoys. At an entertainment which he made for them, they defired, at the end of it, that the ladies might be brought in, which was a thing contrary to the custom of the country: however, the king would not venture to refuse them. The Persian noblemen being heated with wine, did not observe a due decorum towards those princesses. The king's fon, whose name was Alexander, could not see his mother and fifters treated in fuch an indecent manner, without great refentment and indignation:

tion: wherefore, upon fome pretence or other, he contrived to get the ladies out of the room, with intimation, however, of their returning again foon: and had the precaution to get the king, his father, also out of the company. In this interval, he caused some young men to be drest like women, and to be armed with poignards under their garments. No fooner were the pretended ladies introduced to the company, than the Perfians began to treat them as they had before treated the princesses; but their indelicacy and impudence were feverely punished; for the Macedonians immediately drew out their poignards, fell violently upon them, and killed not only the noblemen, but every one of their attendants.

HEROD. C. xvii. & 21.

AT the taking of the city of Thebes, fome Thracians having pulled down the house of a virtuous lady of quality, Timoclea, by name, carried off all her goods and treasures. Not satisfied with this booty, which was very confiderable, the captain returned, and having feized the lady, ravished her in a brutal manner. Still not content, he demanded, whether she had not concealed some part of her gold and filver? Timoelea, animated by an ardent defire of revenge for the violation of her chastity, replied, "That she bad:" and taking him with herself only into her garden, shewed him a well, telling him, "That the instant she saw the enemy enter the city, she herfelf had thrown into it the most valuable things in her possession." The officer, overjoyed at what he heard, drew near the well, and stooping down to fee the depth, Timoclea, who was behind, pushing him with all her might, threw him

im into it, and then killed him with great stones, which she cast upon his head. She was soon after leized by the Thracians, and being bound in chains, was carried before Alexander the Great. The prince perceived immediately, by her mien, that she was a woman of quality and great spirit; for the followed those brutal wretches with a haughty air, and without discovering the least fear. Alexander, asking her who she was; Timoclea replied, "I am fifter to Theagines, who died in defence of the liberty of Greece." The king, admiring the noble answer of the lady, and still more the action the had done in revenge of her injured virtue, gave orders, that she should have leave to retire wherever she pleased, and her children with her.

ROLLIN'S ANT. HIST. vol. vii. p. 13.

OSBERT, king of the Northumbrians, returning one day from the chace, called at the house of Bruen Brocard for some refreshment. Brocard, who was a nobleman by birth, and superintendant of the sea-coast, chanced to be absent upon duty. His Lady, who entertained the king, being a person of great beauty, captivated the heart of the monarch, who gave way to the . impulse of a sudden and impure defire. dinner he seduced her to a remote apartment. under pretence of having business of a secret nature, which he defired the would communicate to her hufband. The lady fufpecting no ill defign, retired with the king to receive his commands. As foon as they were alone, he confessed his passion, and ardently pressed her to gratify." his wishes. The lady, shocked at such a declaration, told him plainly, "That she loved here husband; and would neither dishonour him, nor proftitute

profitute her person, to gratify the greatest monarch on earth." Finding his strongest protestations, and warmest intreaties, could not shake her resolution, and fearing so favourable an opportunity would never return, he violently ravished her. On Brocard's return he found his wife bathed in tears; and being informed of the outrage committed on his honour, repaired immediately with a body of his friends and relations, to court. Surrendering his land and place to the king, he renounced his homage, and declared he would never hold any thing of him as lord for the future. From that time he devoted his whole attention to revenge. He spirited up the Bernicians to a revolt, and instigated them to place Ella on the throne. A bloody war, and dreadful carnage, enfued.

The foregoing examples being extracted from the histories of ancient date, may possibly, for that reason, be the less regarded; I will therefore add one, out of too many which I might relate, that happened in our own memory. May it be a sufficient beacon for us to avoid the fatal rock on which this ill-fated youth so unhappily lost his life!

Mr. — Buckle, a young gentleman of an agreeable person, engaging manners, and in other respects not without merit, had just obtained a cornectly of dragoons. Being soon after quartered at the house of a cork-cutter, and taking a saney to the man's wife, he seduced her. The husband, having too much reason to suspect their familiarity, watched his opportunity, and with a knife, which he used in his trade, ripped up the bowels of the cornet.

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FRIENDLY ADVICE TO OFFICERS.

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SENTIMENTS.

test to the trade rate med of the out-A Lazy person is of all others the most incapable of pleasure; a wretch who, sumbering in a perpetual lethargy, cannot be fimulated to action, or roused from his insensibility. He is his own burthen, and would fain fly from himfelf, but is not able: that eternal inappetency, which he drags about with him, assumes a thousand different forms for his own punishment, and that of others: now it is lassitude-he feels himself dull, heavy, and not able to move fo much as a finger. It is now indisposition—he finds himself oppressed by a disorder which he cannot define: at other times it is a melancholy, of which he knows not the cause; and his temper is always uneven, capricious, and splenetic. If his word may be taken, no man was ever so ill treated: he lives neglected, fuffers unpitied, and, should he die, would be unlamented by the whole circle of his acquaintance, who are fo destitute of compassion as to wish he was in his grave. This, indeed, would be to wish him well: for the gloomy habit of his mind, his indolence, and want of exercise, will shortly realize all his imaginary diforders; and he will be tomorrow, if he is not to-day, pale, dejected, languid, and totally debilitated in body and mind. And is life a benefit to those who preserve it on such conditions as these? Supineness and effeminacy have ruined more constitutions than excessive labour; and moderate exercise, far from being destructive to health, establishes and strengthens it. The

The activity of our minds, the structure of our bodies, the vigour and mobility of their organs, and, above al', our continually returning necessities, demonstrates, that the hand which formed us, formed us for a busy and active life; and the end for which the Creator designed us is, undoubtedly, the best to which we can possibly attain. That the necessity of labour ought to be regarded as a punishment, is a mean and fordid opinion, invented by the esseminate and lazy: on the contrary, if God had prohibited labour, such prohibition might justly have been deemed a token of his displeasure; for inaction is a kind of lethargy, equally pernicious to the mind and body.

EXAMPLES.

OF this Rathimus is a striking example: whatever employs, difpleases; and whatever exercises, wearies him. It is even a fatigue to him to exist; annihilation would be his supreme felicity; and imagining that God can bestow no higher reward upon those he loves, this is the paradise which Rathimus expects; and even while he continues oppressed with the load of being, he anticipates the pleasure of shaking it off, by suspending it in fleep till noon. Dreadful is the moment in which he awakes, he therefore keeps it off as long as he can. Forced, at length, to commit an act of violence on himself, and quit his bed, his fullen look and contracted brow are lafting intimations that he is rifen against his will. He begins to dress himself, and having made some trifling progress, interrupted by twenty intervals of rest, he at length drops his arms, unable to go through the fatigue of completing the work, How does he begin his day? "Give me," fays he,

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e, "fomething to eat." Not that he is either ungry or a glutton; but because an idle person an fill up some vacant hours by eating, without nterrupting his indolence. Rathimus, during he twelve hours in which he is out of his bed, as often recourse to the same expedient. The ntervals between these capricious meals are filled p by some trifling amusements; which are varied lmost every moment, because all are equally inpid.

THEODOSIUS, the Roman emperor, had been fed, when a child, to fign all the acts which vere brought to him by his ministers without readng them; and he was so indolent and thoughtless s to continue the same custom even after he was parried. His fifter Pulcheria, to apprize him of he evil consequences that might attend it, caused n act to be drawn up, whereby he yielded to her or ever the empress Eudocia as her slave. This et the emperor figned, as usual, without peusing it, or even enquiring what it contained. ome fhort time after his fifter presented him with he act, and defired he would read it. He did; ut was so ashamed of his past indolence and nelect, that he never after figned any papers till he ad either attentively read them himself, or was vell informed what they contained. UNIV. HIST. ol. XVI.

HARRY TURSET was, in the days of his celilacy, one of those pert creatures who have much ivacity and little understanding. Mrs. Rebecca Quickly, whom he married, had all which the ire of youth and a lively manner could do towards naking an agreeable woman. These two people of seeming merit fell into each other's arms; and

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passion being sated, and no reason or good sense in either to succeed it, their life is now at a stand, their meals are insipid, and their time tedious; their fortune has placed them above care, and their loss of taste has reduced them below diversion.

To fay the best of them, their life consists only in the mere increase and decay of their bodies, which with relation to the rest of the world, might as well have been uninformed as the habi-

tation of a reasonable mind.

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SENTIMENTS.

LOVE labour: if you do not want it for food, you may for physic. He is idle that might be better employed. The idle man is more perplexed what to do than the industrious in doing what he ought. There are but few who know how to be idle and innocent. By doing nothing we learn to do ill.

The ordinary manner of fpending their time is the only way of judging of any one's inclination

and genius.

He that follows recreations instead of his business shall in a little time have no business to sol-

low.

Of all the diversions of life, there is none so proper to fill up its empty spaces, as the reading of useful and entertaining authors; and, with that, the conversation of a well-chosen friend.

A man

A man of letters never knows the plague of idleness: when the company of his friends fails him, to finds a remedy in reading, or in composition.

Action keeps the foul in constant health, but dleness corrupts and rusts the mind; for a man of great abilities may, by negligence and idleness, become so mean and despicable, as to be an intumbrance to society, and a burden to himself.

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DEMOSTHENES was extremely affected with the honours which he faw paid to the orator Calistratus, and still more with his supreme power of eloquence over the minds of men; and not being able to refift its charms, he gave himself wholly up to it; from thenceforth he renounced all other fudies and pleasures, and during the continuance of Callistratus at Athens, he never quitted him, but made all the improvement he could from his precepts. The first essay of his eloquence was against his guardians, whom he obliged to refund part of his fortune. Encouraged by this fuctess, he ventured to speak before the people, but with very ill success. He had a weak voice, a thick way of speaking, and a very short breath; notwithfanding which, his periods were fo long, that he was often obliged to ftop in the midst of them for respiration. This occasioned his being hissed by the whole audience. As he withdrew, hanging down his head, and in the utmost confusion, Satyrus, one of the most excellent actors of those times, who was his friend, met him; and having learnt from himself the cause of his being so much dejected, he affured him that the evil was not without remedy, and that the case was not so desperate

as he imagined. He defired him to repeat fome of the verses of Sophocles or Euripides to him; which he accordingly did. Satyrus spoke them after him, and gave them such graces by the tone, gesture, and spirit, with which he pronounced them, that Demosthenes himself found them quite different from what they were in his own manner of speaking. He perceived plainly what he wanted and applied himself to the acquiring of it.

His efforts to correct his natural defect of utter ance, and to perfect himself in pronunciation of which his friend had made him understand the value, feem almost incredible, and prove that a industrious perseverance can surmount all things He stammered to such a degree, that he could no pronounce some letters; among others, that with which the name of the art + he studied begins and he was so short-breathed, that he could no utter a whole period without stopping. He over came these obstacles at length, by putting small pebbles into his mouth; and pronouncing feven verses in that manner without interruption, an with walking and going up fleep and difficul places, so that at last no letter made him hesitate and his breath held out through the longest pe riods. He went also to the fea-fide; and while the waves were in the most violent agitation, h pronounced harangues, to accustom himself, by the confused noise of the waters, to the roar of the people, and the tumultuous cries of public assemblies.

Demosthenes took no less care of his actions than his voice. He had a large looking-glass in his house, which served to teach him gesture, and at which he used to declaim, before he spoke in

^{*} Cic. de Orat, lib. i. n. 260.

[†] Rhetorie. 1 Quintil. lib. xi. c. 3. public

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public. To correct a fault, which he had contracted by an ill habit of shrugging up his shoulders, he practised standing upright in a kind of very narrow pulpit, or rostrum, over which hung a halberd in such a manner, that if in the heat of the action that motion escaped him, the point of the weapon might serve at the same time to admonish and correct him.

His application to fludy was no less surprising. To be the more removed from noise, and less subject to distraction, he caused a small room to be made for him under ground, in which he thut himfelf up sometimes for whole months, shaving on purpose half his head and face, that he might not be in a condition to go abroad. It was there by the light of a small lamp he composed the admirable orations, which were faid by those who envied him to smell of the oil, to imply that they were too elaborate. " It is plain," replied he, " yours did not cost you so much trouble"." He rose very early in the morning, and used to say, that he was forry when any workman was at his business before him +. We may farther judge of his extraordinary efforts to acquire an excellence of every kind, from the pains he took in copying Thucydides's History eight times with his own hand, in order to render the style of that great man familiar to him.

His pains were well bestowed; for it was by these means that he carried the art of declaiming to the highest degree of perfection of which it was capable; whence, it is plain, he well knew its value and importance. When he was asked three

^{*} Cui non sunt auditæ Demosthenes vigilæ? qui dolore se aiebat, si quando opisicum ante lucana victus esset industria. Tusc. quæst. lib. iv. n. 44.

[†] Lucian ad vers. indoct. p. 639.

feveral times which quality he thought most necessary in an orator, he gave no other answer than "Pronunciation"; infinuating, by making the reply three times successively, that qualification to be the only one of which the want could least be concealed, and which was the most capable of concealing other desects; and that pronunciation alone could give considerable weight even to an indifferent orator, when, without it, the most excellent could not hope the least success. As to Demosthenes, Cicero tells us, that his success was so great, that all Greece came in crowds to Athens to hear him speak; and he adds, that merit so great as his could not but have the desired effect;

LYSANDER, the famous Lacedemonian general, having brought magnificent presents to Cyrus, the younger fon of Darius, king of Perfia; that young prince, who piqued himself more upon his integrity and politeness than nobility and grandeur, pleafed himfelf with conducting in person fo illustrious a guest through his gardens, and making him observe the various beauties of them. Lylander, struck with so fine a prospect, admired the manner in which the feveral parts were laid out; the height and projection of the trees; the neatness and disposition of the walks; the abundance of fruits, planted with an art which had known how to unite the useful with the agreeable; the beauty of the parterres, and the glowing variety of flowers, exhaling odours univerfally throughout the delightful scene. "Every thing charms and transports me in this place," said Lysander, ad-

† In Brut. n. 239.

Actio in dicendo una dominatum. Sine hae fummus orator esse in numero nullo potest: mediocris, hac instructus summos sepe superare, &c. Cic. de orat, lib, iii. n, 213.

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ressing himself to Cyrus; "but what strikes me oft is the exquisite tafte, and elegant industry f the person, who drew the plan of the several arts of this garden, and gave it the fine order, onderful disposition, and happiness of symmetry, hich Leannot fufficiently admire." Cyrus, innitely pleased with this discourse, replied, "It as I who drew the plan, and intirely marked it at; and not only that, many of the trees which ou fee were planted with my own hands." What !" replied Lylander, viewing him from ead to foot, "is it possible, with these purple bes and splendid vestments, those strings of wels and bracelets of gold, those buskins so chly embroidered, that you could play the garner, and employ your royal hands in planting ees?" "Does that furprise you?" said Cyrus: I protest with the utmost fincerity, that when y health admits, I never fit down to table withit having made myfelf fweat with some fatigue other, either in military exercise, rural labour, fome other toilfome employment, to which I pply with pleafure, and without fparing myfelf." ylander was amazed at this discourse, and prefng him by the hand, "Cyrus," faid he, "you e truly happy, and deserve your high fortune, cause you unite it with virtue *." Cic. DE ENECT. 39.

A memorable practice of Velpalian, the Roman aperor, throughout the course of his whole life, as, he called himself to an account every night or the actions of the past day; and as often as he und he had slipped any one day without doing

Amalue & Ruel, sudatprovelle dyadoc yas de sudatprovelle, which cero translatest Reche vero te, Cyre, beatum ferunt, queniam tuti tuze fortuna conjuncta cet.

Vol. II.

fome good, he entered upon his diary this memorial, perdidi diem: I have lost a day. ROMAN HIST.

ALFRED the Great was one of the wife monarchs that ever swayed the sceptre of this realm. Every hour of his life had its peculia business affigned it. He divided the day and night into three parts of eight hours each; and though much afflicted with the piles, affigned only eight hours to steep, meals, and exercise, devoting the remaining sixteen, one half to reading, writing and prayer, and the other to public business. Hist. Engl.

THE character of king Edward the Elder, in private life, not only deserves praise, but calls for imitation. The education of his children peculiarly engroffed his care, and was conducted by plan that is as commendable as it is fingular. His daughters were instructed at their leifure hours in all those branches of learning which were propor to adorn their minds; and ar other times exer cifed their diftaff, and employed themselves their needles. "And this was fo far from difpa raging them in the eyes of the other fex, that frongly recommended them to the efteem even foreign potentates; and four of his daughters were married to foreign princes, kings, and emperors His fons were fo inured to fludy, that, like Plato philosophers, they were mafters of every uleft fcience, and fit to assume the reins of govern ment with dignity and applaufe. Hist. Enci Reign of Edw. Elder.

WHAT a happy simplicity prevailed in ancientimes, when it was the custom for ladies, though

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the greatest distinction, to employ themselves uleful, and fometimes laborious works! every ne knows what is told us in fcripture to this upose concerning Rebecca, Rachel, and several hers. We read in Homer of princesses drawing emselves water from springs, and washing with eir own hands the finest of the linen of their reedive families. The fifters of Alexander the reat, who were the daughters of a powerful ince, employed themselves in making clothes for eirbrothers. The celebrated Lucretia used to spin the midst of her female attendants. Augustus. no was fovereign of the world, wore for feveral ars together no other clothes but what his wife d fifter made him. It was a custom in the othern parts of the world, not many years ago, the princeffes, who then fat upon the throne, prepare several of the dishes at every meal. In ford, needle-work, the care of domestic affairs, daserious and retired life, is the proper function women; and for this they were defigned by widence. The depravity of the age has indeed xed to these customs, which are very near as as the creation, an idea of meanness and conopt; but then, what has it substituted in the m of them? A foft indolence, a stupid idlefrivolous conversation, vain amusements, a ing passion for public shews, and a frantic love aming. Let us compare these two characters, then pronounce which of them may justly its being founded on good sense, solid judgat, and a taste for truth and nature. It must ertheless be confessed, in honour of the fairand of our nation in particular, that feveral es amongst us, and those of the highest quahave made it not only a duty, but a pleafure employ themselves in needle-work not of a C 2 trifling.

trifling, but of the most serviceable kind; and make part of their surniture with their own hand I might also add, that great numbers of the adorn their minds with agreeable, and, at the sa

time, ferious and ofeful fludies. It is the first

"Before I went into Germany," fays M Ascham, "I came to Broadgate in Leicestership to take my leave of that noble lady Jane Gr Her parents, the duke and duchels, with all household, gentlemen and gentlewomen, w hunting in the park. I found her in her char ber, reading Phaedon Platonis in Greek, and the with as much delight as some gentlemen wo read a merry tale in Boccace. After falutation with some other talk, I asked her, why she show lofe fo much paftime in the park? Smiling, answered me; "I wist all their sport in the par is but a fhadow to the pleasure that I find Plato: Alas! good folk, they never felt w at which was heart true pleafure meant."

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The same Mr. Ascham, in a letter to Sir Je Cheke, speaking of the princess Elizabeth, "It can scarce be credited to what degree of it in the Latin and Greek the might arrive, if shall proceed in that course of study wherein hath begun." In another letter to his friend St mius, he tells him: " that he enjoyed at con as agreeable a freedom and retirement for his dies, as he had ever done In the university; that he was then reading over with the print Elizabeth the orations of Æschines and Demo henes in Greek; and that the understood at fight, not only the force and propriety of language, and the meaning of the orator, but whole scheme of the cause, and the laws, custo and manners of the Athenians." How great unwearied must her diligence and industry be,

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quire so perfect a knowledge of so copious a nguage! Even after the ascended the throne, d the perplexed affairs of the nation were a tle settled, Mr. Ascham assures us she renewed r beloved studies with fuch intense application. d pleasurable fatigue, as almost exceeds belief. It was their shame," fpeaking of the youth of e other fex, "that one maid fhould go beyond em all in the excellency of learning and knowdge of diverstongues. "Point forth," continues. "fix of the best given gentlemen of this ourt, and all put together shew not so much bod will, fpend not so much time, bestow not so any hours daily, orderly, and constantly for the crease of learning and knowledge, as doth the meen's majesty herself. Yea, he believed, that sides her perfect readiness in Latin, Italian, rench, and Spanish, the read there at Windsor, ore Greek every day, than some prebendaries of at church read Latin in a whole week. And at which was most praise-worthy of all, she obined that fingularity of learning to understand, beak, and write, both wittily with head, and fair ith hand, as scarce one or two more wits in the niverfities had attained unto." And the famous caliger tells us, that the fpoke five languages, nd knew as much as any man then living.

She employed Sir Henry Savil, and Sir John ortescue to read to her at leisure hours the rorks of Thucydides, Xenophon, and Polybius. When they had gone through these, she ordered hem to read Euripides, Æschines, and Sophocles. he herself read over Cicero, Pliny, Livy, Tacitus, and the Acts of Tiberius the emperor, and all eneca's works, with great attention, not only o improve her style and surnish her memory with raminatical observations, or a plenty of elegant phrases,

phrases, but she very carefully treasured up those maxims which were useful in private life, and the government of the nation. There was not one remarkable story or expression in all Thucydides and Xenophon, relating to the conduct of life, or the management of public affairs, but she had it by heart. She herself translated one of Xenophon's Dialogues out of Greek into English, between Hiero a king, and Simonides a poet, on the lifest a prince and a private man. She likewise translates out of Greek into Latin two orations of Isocrates.

She was as great an admirer of philosophy asd eloquence and hiftory; and not only read the bel authors on those subjects, but drew from them the best maxims of policy and jurisprudence. Moreri assures us, the was well skilled in mathematics; and professor Ward attributes the improvement of music, as well as the other sciences, to this learned princefs. "Her reign," fays he brought forth a noble birth, as of all learned men, fo of musick." This was very probably owing to the encouragement given by this princes to that art in common with others, as well by he example, as favour; for the was not only a love of mulic, but likewise skilled in it herself; and therefore Richard Mulcaster, then master of Merchant-Taylors school, paid her a handsome compliment on that account in the following verses!

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Regia majestas, ætatis gloria nostræ, Hanc in deliciis semper babere solet; Nec contenta graves aliorum audire labores, Ipsa enim egregia voce manuque canit.

Our gracious queen, bright glory of our age, The power of notes harmonious can engage; Much joy she thence receives, but more conveys, While both her voice and hand the concertraine.

To conclude this long but illustrious example, hich does fo much honour to the fex, I shall only bserve, upon the authority of Mr. Camden, that xcept when engaged by public ordomeffic affairs, nd the exercises necessary for the preservation of er health and spirits, she was always employed in ither reading or writing, translating from other athors, or in compositions of her own.

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But it would be doing the memory of this amible princels a very great injury to flop here, and ot acquaint the reader, that notwithstanding she pent fo much of her time in reading the best wriers of her own and former ages, yet the by 'no neans neglected that best of books the Bible, for proof of which take her own words. 'I walk nuny times in the pleafant fields of the Holy Scripures, where I plucke up the goodliesome herbs of entences by pruning; eat them by reading; digelt hem by mufing; and laie them uplat length in he hie feate of memorie, by gathering them togeher: that so having tasted their sweetness, I may he less perceive the bitterness of life." MSS. in Bodleian Library; No. 235. olbi abi rovou zavod

If persons in the highest stations of life, amidst Il the temptations of eafe, affluence, and pleasure, were thus careful to hufband time, and fill up the feeting moments of life with fome ufeful employ, now very inexcufable must it be in those who have not fuch allurements to murder their days by indoence and diffipation. "An idle body," fays Mr. Addition, is a kind of monster in the creation; Il nature is bufy about him."—How wretched is t to hear people complain, that the day hangs heavy upon them, that they do not know what to o with themselves! How monstrous are such apressions among creatures who can apply themelves to the duties of religion and meditation, and

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the reading of useful books; who may exercise themselves in the pursuits of knowledge and virtue, and every hour of their lives make themselves wifer and better than they were before!

THE excellent education which Scipio the fecond had received under the care of his father Paulus Æmilius, and the instructions he had imbibed from Polybius, enabled him to fill up the vacant hours from public affairs profitably, and to support the leisure of a private life with pleasure and dignity. This is the glorious testimony given of him by an historian *. "Nobody knew better how to mingle leisure and action, nor to use the intervals of rest from public business with more elegance and taste. Divided between arms and books; between the military labours of the camp, and the peaceful occupations of the closet, he either exercised his body in the dangers and satigues of war, or his mind in the study of the sciences."

THE first Scipio Africanus used to say, "That he was never less idle than when at leisure; nor less alone than when alone." "A fine saying," cries Cicero, "and well worthy of that great man." It shews that when inactive, he was always employed; and that when alone he knew how to converse with himself." A t very extraordinary disposition in persons accustomed to motion and agitation, whom leisure and solitude, when they are reduced to them, plunges into a disgust for every thing, and fills with melancholy; so that

+ Itaque dum res, que languorem afferunt ceteris, illum acue-

bant otium et solitudo.

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Neque enim quisquam hoc Scipione elegantius intervalla negotiorum otio dispunxit: semperque aut belli aut pacis serviit artibus; semper inter arma ac studia versatus, aut corpus periculis, aut animum disciplinis exercuit.

they are displeased with every thing in themselves, and sink "under the heavy burden of having nothing to do." This saying of the first Scipio seems to me to suit the second still better, who having the advantage of the other, by being educated in a taste for polite learning, and the sciences, found in that a great resource against the inconveniencies of which we have been speaking.

Is there a more ingenious, affecting pleasure, and one more worthy of a wife and virtuous man, than that which results from reading and the

conversation of the learned?

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SENECA, in his letters to Lucelius, affures him, there was not a day in which he did not either write fomething, or read and epitomize fome good author.

PLINY, in one of his letters, where he gives an account of the various methods he used to fill up every vacancy of time, after several employments, which he enumerates; "Sometimes," says he, "I hunt; but even then, I carry with me a pocket-book, that whilst my servants are busied in disposing the nets, and other matters, I may be employed in something that may be useful to me in my studies; and that if I miss of my game, I may at least bring home tome of my thoughts with me, and not have the mortification of having saught nothing."

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A GRATITUDE.

SENTIMENTS.

INGRATITUDE is a crime so shameful, that there never was a man found who would own himself guilty of it.

The ungrateful are neither fit to serve the gods,

their country, nor their friends.

Ingratitude perverts all the measures of religion and society, by making it dangerous to be charitable and good-natured: however, it is better to expose ourselves to ingratitude than to be wanting to the distressed.

Great minds, like Heaven, are pleas'd with

Though the ungrateful subjects of their favours
Are barren in return. has also misure and have

He that promotes gratitude pleads the cause both of God and man, for without it we can nei-

ther be fociable or religious. 1 house on pri ; and

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The pleasure a man of honour enjoys in the consciousness of having performed his duty, is a reward he pays himself for all his pains. Applause, esteem, and acknowledgments, as they are not always paid him, so are they but of little account with him.

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A Macedonian foldier had in many inflances diftinguished himself by extraordinary acts of valour, and had received many marks of Philip's * favour and approbation. On some occasion he embarked on board a veffel, which was wrecked by a violent form, and he himfelf cast on shore, helpless, naked, and scarcely with the appearance: of life. One of the same country, whose lands. lay contiguous to the sea, came opportunely to be witness of his diffress, and, with the utmost humanity and concern, flew to the relief of the unhappy stranger. He bore him to his house, laid. him in his own bed, revived, cherished, and for forty days supplied him freely with all the necesfaries and conveniencies which his languishing condition could require. The foldier, thus happily refcued from death, was incessant in the warmest expressions of gratitude to his benefactor; affured him of his interest with the king, and of his power and resolution of obtaining for him, from the royal bounty, the noble returns which. fuch extraordinary benevolence had merited. Hewas now completely recovered, and his kind hoft supplied him with money to pursue his journey. Some time after he presented himself before the king; he recounted his misfortunes and magnified his services; and this inhuman wretch, who had looked with an eye of envy on the possessions of. the man who had preferved his life, was now for abandoned to all fense of gratitude, as to request that the king would bestow upon him the house. and lands where he had been so kindly and tenderly entertained. Unhappily, Philip, without

2) 2010 Philip, king of Macedon, and toulous anna u

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examination, inconfiderately and precipitately granted his infamous request; and this foldier now returned to his preserver, and repaid his goodness by driving him from his fettlement, and taking immediate possession of all the fruits of his honest industry. The poor many stung with this instance of unparalleled ingratitude and infenfibility, boldly determined, instead of fubmitting to his wrong, to feek relief, and, in a letter addressed to Philip, represented his own and the soldier's conduct in a lively and affecting manner. The king was fired with indignation, and ordered justice should be instantly done; that the possesfions should be immediately restored to the man whose charitable offices had been thus horridly repaid; and having feized his foldier, caufed these words to be branded on his forehead, "The ungrateful guest;" a character infamous in every age, and among all nations, but particularly among the Greeks, who, from the earliest times, were most jealously observant of the laws of hose here of hearth distributions of the state of his prevent and refolution

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AN opulent city, in the west of England, little used to have troops with them, had a regiment, or part of one, I know not which, fent to be quartered there: the principal inhabitants and wealthieft merchants, glad to fhew their hospitality and attachment to their fovereign, took the first opportunity to get acquainted with the officers, inviting them to their houses, and shewing them every civility in their power. This was truly a defirable fituation. A merchant, extremely easy in his circumstances, took to prodigious a liking to one officer in particular, that he gave him an apartment in his own house, and made him in a manner, absolute master of it, the officen's friends 42 70 67 3 being

being always welcome to his table. The merhant was a widower, and had only two favourite
laughters; the officer in so comfortable a station
ass his wanton eyes upon them, and too fatally
succeeding, ruined, debauched them both; dreadful feturn to the merchant's misplaced friendship!
The consequence of this ungenerous action was,
that all officers ever after were shunned as a pubic nuisance, as a pest to society: nor can I tell
if the inhabitants have yet conquered their averson to a red-coat. Friendly Cautions, &cc.
to Officers, p. 58.

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During Monmouth's rebellion, in the reignor of James the IId. a certain person knowing the humane disposition of one Mrs. Gaunt, whose life was one continued exercise of beneficence, shed to her house, where he was conceased and maintained for some time; hearing however of the proclamation, which promised an indemnity and reclamation, which promised an indemnity and reward to those who discovered such as harboured the rebels, he betrayed his benefactres: and such was the spirit of justice and equity which prevailed among the ministers, that be was pardoned and recompensed for his treachery, while she was burnt alive for her charity. RAPIN.

MENOCRATES was a very eminent philosopher, the disciple and successor of Plato, alike remarkable for his wisdom in words, and for the probity of his actions. He was likewise a great writer, for we have the titles of above fixty treatises which he composed. His disinterestedness and love of his country was very remarkable, and the services he had done it very great. Being sent ambassador to Antipater in Macedonia, to intreat him to set at liberty some Athenian prisoners, on his

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his arrival, before he had his audience, Antipater invited him to an entertainment. Xenocrates answered him in these verses of Homer, spoken by Ulysses to Cince, when she pressed him to eat of the dainties set before him:

" Ill fits it me, whose friends are funk to beasts,

"To quaff thy bowls, or riot in thy feafts."
"Me wouldst thou please, for them thy cares
"memploy," " and "

" And them to me restore, and me to joy *."

Antipater was so well pleased with his presence of mind, and happy application of these verses, that, without more ado, he set the Athenians free. But notwithstanding this, and many other advantages his country reaped from his wisdom and virtue, he was suffered to grow so poor as not to be able to pay his tribute; and then, with shameless ingratitude, the Athenians condemned him to be sold for a slave, which was accordingly done. But Demetrius the Phalerian bought and restored him to his liberty, paying his price into the public treasury.

ANAXAGORAS was the tutor of the famous Pericles, to whom, in the administration of public affairs, he had been of the utmost service; and soon finding himself neglected in his old age by Pericles, he wrapped his cloak about his head, and threw himself on the ground, in the fixt resolution to starve himself. Pericles hearing of this accidentally, ran with the utmost haste to the philosopher's house. He conjured him in the strongest and most moving terms, not to throw his life away, adding, that it was not Anaxagoras,

1 Odyf. l. 10. Diogen. Laert, in vit. Kenocrates.

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but himself that was to be lamented, if he was so unfortunate as to lose so wise and faithful a friend; one who was capable of giving him wholesome counsels, with regard to the pressing occasion of the state. Anaxagoras then, uncovering a little his head, spoke to him thus, "Pericles, those who use a lamp take care to feed it with oil." This was a gentle, and at the same time, a strong and piercing reproach. Pericles ought to have supplied his wants unasked. Many lamps are extinguished in this manner in a country, by the criminal negligence of those who ought to supply them. Plut. In Peric.

CALIPPUS was an Athenian, with whom Dion, a most excellent man, had contracted an intimate friendship, whilst he lodged in his house at Athens, and with whom he lived ever after with entire freedom and unbounded confidence. lippus having given himfelf up to ambitious views, and entertained thoughts of making himself master of Syracuse, threw off all regard for the sacred ties of friendship and hospitality, and contrived to get rid of Dion, who was the fole obstacle to his defigns. Notwithstanding his care to conceal them, they got air, and came to the ears of Dion's wife and fifter, who loft no time, and spared no pains to discover the truth, by a strict enquiry. To prevent its effects, he went to them with tears in his eyes, and the appearance of being inconsolable, that any body should suspect him of such a crime, or think him capable of so black a design. They infifted upon his taking the great oath. The person who swore it was wrapped in the purple mantle of the goddess Proserpine, and holding a lighted torch in his hand, pronounced in the temple the most dreadful execrations against himself 1 44d. 43.115

it is possible to imagine. The oath cost him nothing, but did not convince the princesses. They daily received new intimations of his guilt from several hands, as did Dion himself, whose friends in general perfuaded him to prevent Calippus's crime by a just and sudden punishment. But he could never refolve upon it. He professed that he had rather die a thousand deaths, and present his throat himself to whoever would kill him, than to live under the necessity of continual precautions, not only against his enemies, but the best of his friends. Calippus ill deserved that name. He hastened therefore the execution of his crime, and caused Dion to be affassinated in his own house by the Zacynthian foldiers, who were entirely devoted to his interest. The fifter and wife of that prince were immediately cast into prison, though the latter was big with child, where the was foon After the murder of his friend, after delivered. Calippus was for some time in a splendid condition, having made himself master of Syracuse by means of the troops, who were entirely devoted to his fervice, in confequence of the gifts he be-flowed upon them. The Pagans believed, that the Divinity ought to punish great crimes in a fudden and extraordinary manner in this life : and Plutarch observes, that the success of Calippus occasioned very great complaints against the gods, as fuffering calmly, and without indignation, the vileft of men to raife himfelf to fo exalted a fortune by fo detestable and impious a method. But Providence was not long without justifying itself, for Calippus foon fuffered the punishment of his guilt. Having marched with his troops to take Catanea, Syracule revolted against him, and threw off fo shameful a subjection. He afterwards attacked Meffina, where he loft abundance of men, and particularly

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particularly the Zacynthian soldiers, who had nurdered Dion. No city of Sieily would receive him; but all detesting him as the most execrable of wretches, he retired to Rhegium, where, after raving led for some time a miserable life, he was alled by Septinus and Polyperchon, and it was ald, with the same dagger with which Dion had been assassed. PLUT. DION. p. 432.

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nd rly History has few examples of so distinct an atention of Providence to punish the guilty, either
in the authors of the crimes themselves, who commanded or executed them, or in the accomplices
my way concerned in them. The divine justice
evidences itself, however, from time to time, in this
manner, to prove that it is not unconcerned and
mattentive, and to prevent that inundation of
crimes; which an entire impunity would occaion; but it does not always distinguish itself by
emarkable chastisements in this world, to intimate, to mankind that greater punishments are
reserved for guilt in the next.

WHEN Xerxes, king of Perfia, was at Ceend, a city of Phrygia, Pythius, a Lydian, who
had his refidence in that city, and next to Xerxes,
was the most opulent prince of those times, enterained him and his whole army with an incredible
magnificence, and made him an offer of all his
wealth towards defraying the expences of his expedition. Kerxes, surprised and charmed at so
generous an offer, had the curiosity to enquire
to what a sum his riches amounted. Pythius
hade answer, that having the design of offering
them to his service, he had taken an exact actount of them, and that the silver he had by him
amounted to two thousand talents *, and the gold

About 255,000l, flerling, it total all line

to four millions of daries * wanting feven thoufand. All this money he offered him, telling him, that his revenue was sufficient for the support of his household. Xerxes made him very hearty acknowledgments, and entered into a particular friendship with him, but declined accepting his present. The same prince who had made such obliging offers to Xerxes, having defired a favour. of him some time after, that out of his five sons who ferved in his army, he would be pleafed to leave him the eldeft, in order to be a comfort to him in his old age; the king was for enraged at the proposal, though so reasonable in itself, that he caused the eldest for to be killed before the eyes of his father, giving the latter to understand, that it was a favour he spared himband the reft of his children. What a monten sin nature is a prince of this kind! How is it possible to have any dependance upon the friendship of the great, or to rely upon their warmest professions and protestations of gratitude and ferviceding not bewill

Heron. 1. 7. c. 38. Sen. de Ira, 1. 3. c. 17.

And yet this is the fame Kerxes who is so much admired for his humane reflection at the head of his numerous army, "That of someny thousand men, in an hundred years time, there would not be one remaining; on which account he could not for bear weeping at the uncertainty and instability of human things." He might have found another subject of reflection, which would have more justly merited his tears and affliction, had he turned his thoughts upon himself, and considered the reproaches he deserved; for being the instrument of shortening the satal term to millions of people, whom his cruel ambition was going to sacrifice in an unjust and unnecessary war.

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^{*} About 1,700,0001. flerling.

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SENTIMENTS.

JUSTICE, in the general acceptation of the I word, is that virtue, by which we render to God, our neighbour, and ourfelves, that which is their due! It comprehends all our duties; and to be just, and to be virtuous, is the same thing. But we shall here consider justice only as a principle of equity which causes a rectitude of conduct, and excites us to render our species what in particular is due to it from every individual in enve

Civilians distinguish justice into two kinds. One they call communicative; and this establishes fair dealing in the mutual commerce between man and man; and includes fincerity in our discourse; and integrity in our dealings. The effect of fincerity is mutual confidence, fo necessary among the members of the fame community; and this mutual confidence is sustained and preserved by the integrity of our conduct. his some low man had

Distributive justice is that by which the differences of mankind are decided, according to the rules of equity: the former is the justice of private individuals; the latter of princes and magistrates.

Fidelity and truth are the foundation of justice. As to be perfectly just is an attribute of the divine nature, to be fo to the utmost of our ability is the

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representation size frue lambicum, was point to Of all the virtues justice is the best; Valour without it is a common pest.

Pirates

Pirates and thieves, too oft with courage grac'd, Shew us how ill that virtue may be plac'd. 'Tis our complexion makes us chafte and brave; Justice from reason and from heaven we have: All other virtues dwell but in the blood; This in the foul, and gives the name of good.

EXAMPLES.

A MONG the feveral virtues of Aristides, that for which he was most renowned was justice; because this virtue is of most general use, its benefits extending to a greater number of persons, as it is the foundation, and in a manner, the foul of every public office and employment. Hence it was that Ariftides, though in low circumstances, and of mean extraction, obtained the glorious furname of the Just; a title, fays Plutarch, truly royal, or rather truly divine : but of which princes are feldom ambitious, because generally ignorant of its beauty and excellency. They choose rather to be called, the Conquerors of Cities, and the Thunderbolts of War, preferring the vain honour of pompous titles, which convey no other idea than violence and flaughter, to the folid glory of those expressive of goodness and virtue. How much Ariffides deserved the title given him, will appear in the following instances; though it ought to be observed, that he acquired it not by one or two particular actions, but by the whole tenor of his conduct.

Themistocles having conceived the design of supplanting the Lacedemonians, and of taking the government of Greece out of their hands, in order to put it into those of the Athenians, kept his eye and his thoughts continually fixed upon that great project; and as he was not very nice or scrupulous

lous in the choice of his measures, whatever tended towards the accomplishing of the end he had in

view, he looked upon as just and lawful.

On a certain day then he declared in a full affembly of the people, that he had a very important defign to propose; but that he could not communicate it to the people, because its success required it should be carried on with the greatest secrecy; he therefore defired they would appoint a person to whom he might explain himfelf upon the matter in question. Aristides was unanimously fixed upon by the whole affembly, who referred themselves intirely to his opinion of the affair; fo great a confidence had they both in his probity and prudence. Themistocles, therefore, having taken him aside, told him that the defign he had conceived was to burn the fleet belonging to the rest of the Grecian states, which then lay in a neighbouring port; and by this means Athens would certainly become mistress of all Greece. Aristides hereupon returned to the affembly, and only declared to them that indeed nothing could be more advantageous to the commonwealth than Themistocles's project; but that at the same time nothing in the world could be more unjust. All the people unanimously ordained that Themistocles should entirely defist from his project.

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I do not know whether all history can afford us a fact more worthy of admiration than this. It is not a company of philosophers (to whom it costs nothing to establish fine maxims and sublime notions of morality in the schools) who determine on this occasion that the consideration of profit and advantage ought never to prevail in preference to what is honest and just; but the whole people who are highly interested in the proposal made to them, that are convinced it is of the greatest import-

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ance to the welfare of the state, and who, however, reject it with unanimous consent, and without a moment's hesitation; and for this only reafon, that it is contrary to justice. How black and
persidious, on the other hand, was the design
which Themistocles proposed to them, of burning the sleet of their Grecian consederates, at a
time of entire peace, solely to aggrandize the
power of the Athenians! Had he an hundred
times the merit ascribed to him, this single action
would be sufficient to sully all his glory *: for it
is the heart; that is to say, integrity and probity,
that constitutes and distinguishes true merit.

PLUT. IN THEMIST .- IN ARIST.

THE government of Greece having paffed from Sparta to the Athenians, it was thought proper, under this new government, to lodge in the island of Delos the common treasure of Greece: to fix new regulations with regard to the public money; and to lay fuch a tax as might be regulated according to the revenue of each city and state, in order that the expences being equally borne by the feveral individuals who composed the body of the allies, no one might have reason to murmur. The difficulty was to find a person of so honest and incorrupt a mind, as to discharge faithfully an employment of fo delicate and dangerous a kind, the due administration of which so nearly concerned the public welfare. All the allies cast their eyes on Aristides; accordingly they invested him with full powers, and appointed him to levy a tax on each of them, relying entirely on his wifdom

Ba animi elatio quæ cernitur in periculis, fi justitia vacat pugnatque pro suis commodis in vitio est. Cic. DE Orric.

True courage and intrepidity of mind, which distinguishes itself in dangers, if it be void of all regard to justice, and supports a man only in the pursuit of his own interest, is vicious.

He

and juffice. The citizens had no cause to repent their choice. He presided over the treasury with the fidelity and difinterestedness of a man who looks upon it as a capital crime to embezzle the fmallest portion of another's possessions; with the care and activity of a father of a family, in the management of his own estate; and with the caution and integrity of a person who considers the public monies as facred. In fine, he succeeded in what is equally difficult and extraordinary, viz. to acquire the love of all in an office, in which he who escapes the public odium gains a great point. Such is the glorious character which Seneca gives of a person charged with an employment of almost the same kind; and the noblest elogium that can be given to fuch as administer public revenues. It is the exact picture of Aristides. He discovered for much probity and wisdom in the exercise of this office, that no man complained; and those times were confidered ever after as the golden age; that is, the period in which Greece had attained its highest pitch of virtue and happiness.

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While he was treasurer-general of the republic, he made it appear that his predecessors in that office had cheated the state of vast sums of money, and among the rest Themistocles in particular; for this great man, with all his merit, was not irreproachable on that head: for which reason, when Aristides came to pass his account, Themistocles raised a mighty faction against him, accused him of having embezzled the public treasure, and prevailed so san, as to have him condemned and fined. But the principal inhabitants, and the most virtuous part of the citizens, rising up against so unjust a sentence, not only the judgment was reverted, and the fine remitted, but he was elected treasurer again for the year ensuing.

He then feemed to repent of his former admini fration; and by thewing himfelf more tractable and indulgent towards others, he found out the fecret of pleafing all that plundered the common wealth: for, as he neither reproved them; no narrowly inspected their accounts, all these plus derers, grown fat with spoil and rapine, now en tolled Aristides to the skies. It would have ben easy for him, as we perceive, to have enriche himself in a post of that nature, which seems, a it were, to invite a man to it by the many favour able opportunities it lays in his way; especially he had to do with officers, who for their part we intent upon nothing but robbing the public, and would have been ready to conceal the frauds the treasurer their master upon condition he di them the fame favour. These very officers not made interest with the people to have him continued a third year in the fame employment : but when the time of election was come, just as the were on the point of electing Aristides unant moully, he role up, and warmly reproved the Athenian people : "What," fays he, "when managed your treasure with all the fidelity and diligence an honest man is capable of, I met with the most cruel treatment, and the most mortifying returns; and now that I have abandoned it to the mercy of these robbers of the republic, I am a admirable man and the best of citizens! I cannot help declaring to you, that I am more ashamed the honour you do me this day, than I was of the condemnation you palled against melthis time twelvemonth; and with grief I find, that it is more glorious with us to be complaifant to knave, than to fave the treasures of the republic." this declaration he filenced the public plunderers, and gained the ofteem of all good mon. Thus

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Thus did this great man act with regard to the blic in general; let us now fee what was his nduct and behaviour on particular occasions. d when he was concealed as it were from the fervation of others.

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After the famous battle of Marathon, Aristides s the only general who staid to take care of the oil and the prisoners. Gold and filver were ttered about in abundance, in the enemy's (the rsian) camp. All the tents as well as galleys at were taken were full of rich clothes and fly furniture, and treasure of all kinds to an mense value. Here Aristides had the finest oprtunity in the world to have enriched himself, th almost an impossibility of being discovered. the not only was not tempted to touch any of himself, but prevented, to the utmost of his wer, every body else from meddling with it. And we cannot have a stronger proof of the tice and integrity of Aristides than this, that twithstanding he had possessed the highest emsyments in the republic, and had the absolute posal of its treasures, yet he died so poor as not leave money enough to defray the expences of funeral*; fo that the government was obliged bear the charge of it, and to maintain his family. s daughters were married, and Lyfimachus, his , was subsisted at the expence of the Prytaneum, ich also gave the daughter of the latter, after death, the pension with which those were houred who had been victorious at the Olympic mes. Plutarch relates on this occasion, the erality (and indeed) the justice of the Athenians

Hic qua fuerit abstinentia, nullum est certius indicium quam quum tantus rebus præfuiffet in tanta paupertate deceffit, ut efferretur, vix reliquerit.

In favour of the posterity of Aristogiton the deliverer, who was fallen to decay; and he add that even in his time (almost fix hundred ver after) the same goodness and liberality still submit ed. It was glorious for a city to have prefere for fo many centuries its generofity and gratitude and a strong motive to animate individuals, wh were affured that their children would enjoy t rewards which death might prevent themselve from receiving. It was delightful to fee then mote posterity of the defenders and deliverers the commonwealth, who had inherited nothing from their ancestors but the glory of their action maintained for fo many ages at the expence of public, in confideration of the fervices their milies had rendered it. They lived in this ma ner with more honour, and called up the reme brance of their ancestors with much greater sple dor than a multitude of citizens whose fathers been studious only of leaving them great estat which generally do not long furvive those w raised them, and often leave their posterity nothing but the odious remembrance of the injustice oppression by which they were acquired.

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This last observation is verified in the follows example, and is at the same time a fine control

to the character of Aristides.

After the battle of Marathon above-mentions notwithstanding all the care which Aristides to preserve the spoils from being plundered, Callias, his cousin-german, found means to car off a considerable booty. This man having the hair, and a fillet about his head, one of the Persetook him for a king, and falling down at his addiscovered to him a vast quantity of gold hid well. Callias not only seized it, and applied

is own private use, but most inhumanly put to eath the poor man who shewed it him, to prevent is discovering what he had done. By this action e not only blemished his own reputation, but, was hinted before, transmitted infamy to his offerity, who, notwithstanding their eminency in the state, were styled by the comic poets laccoluti, i. e. enriched by the well. Plut.

HOW different was the temper and conduct f Nouschirvan, a Persian king. Having been ut a hunting, and desirous of eating some of the enison in the sield, several of his attendants went a neighbouring village, and took away a quanty of salt to season it. The king suspecting how ey had acted, ordered that they should immedially go and pay for it: then turning to his atnoants, he said, "This is a small matter in itals, but a great one, as it regards me; for a king ightever to be just, because he is an example to a subjects; and if he swerves in trisles, they will become dissolute. If I cannot make all my people of the in the smallest things, I can, at least, shew tem it is possible to be so. Univ. Hist.

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THE interest of the public never gave way ith Phocion, the Athenian general, to any doestic views: he constantly refused to solicit or it in favour even of his son-in-law Charicles. his person was summoned before the republic pon a suspicion of his having embezzled the ablic-money; it was then that Phocion adessed him in these admirable terms, "I have ade you my son-in-law, but only for what is stand honourable *."

Hac prima lex in amicitia fanciater, ut neque rogemus res

pes, nec faciamus regati.

Crc. De Amicir.

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These examples are highly pleasing to a fag cious and virtuous mind; but the fenfual and br tal part of mankind, who regard only the prefe moment, who fee no objects but those which under the cognizance of the corporeal eye, a estimate the merit of every action by the ga which it produces; these wretches have alway confidered justice and utility as independent each other. They put utility in the balance again honesty every day, and never fail to incline beam in favour of the former, if the supposed vantage is thought to be confiderable; and the always judge, that its importance is in proporti to the ardor of their defires: they have, therefor no regard to justice, but as they reckon to gain it, or at least not to lose; and are always ready defert it, when it exposes them to any danger, threatens them with any lofs. From this diff fition of mind proceeds that avidity of wealth, that habitual fraud which perpetually embe civil fociety: from this fatal fource arises that luge of iniquity which has overflowed the world from this preference of interest to honesty, p ceed every unjust litigation, and every act of lence. And yet nothing is more certain thank " Whatever is unjust, must, upon the whole, disadvantageous," which might be proved thus

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Nothing is advantageous or useful but the which has a tendency to render us happy thighest advantage, or absolute utility, is to plete happiness; and to this happiness, whate is advantageous or useful is relative as to an immate end; and nothing that is not thus relative happiness can properly be said to be advantage or useful. But whatever is unjust, is so farm tending to promote, that it destroys our happiness to whatever is unjust, is contrary to the diviness.

munity,

tit is not possible that we should become happy refifting that will; because of this will our ppiness is the immediate object. God is not yrant, proud of uncontroulable power, who poses capricious laws only as tests of our obeence, and to make us feel the weight of his yoke; his precepts are lessons which teach us how to happy. But it is the will of God that we should just; from whence it follows, that no true ppiness can be acquired by those who are unjust. action, therefore, which is contrary to the Il of God, must be inconsistent with our true ineft; and, confequently so far from being useful expedient, it must inevitably produce ruin and fery. Injustice fometimes meets with the puament it deserves in this world; but if it should tape here, it does not follow that it will for ever ape. It proves, on the contrary, that there is other world in which the fates of mankind will. impartially decided.

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But to prevent the dreadful confusion which the staken notion of interest had introduced among ankind, it became necessary to have recourse to e innate principles of justice; to suspend the baace and display the sword, for the determination differences and the punishment of guilt. This the reason and origin of distributive justice, hich became the necessary appendage of sovegnty. Accordingly, in antient times, princes ministered justice in person, and without delay; t at length being embarraffed and oppressed by e multiplicity of business which increased with eir dominions, or diverted from their attention civil government by the command of armies, stain laws were established with great solemnity adjust and determine the differences which ight arise among the members of the same com-

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munity, and to repress the insolence of those who dared to violate the public peace, by possessing them with the dread either of corporal punishment or infamy. The execution of these law was put into the hands of subordinate judges. These delegates of the sovereign power were called magistrates; and these are the persons by whom justice is, at this time, administered, except in particular cases, in which the sovereign himself interferes. But by whomsoever this kind of justice is administered, it ought to be done speeding impartially, and without expence to the parties.

ARISTIDES being judge between two private persons, one of them declared, that his adversar had greatly injured Aristides. "Relate rather good friend," said he, interrupting him, "who wrong he hath done thee, for it is thy cause, in

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Being defired by Simonides, a poet of Chio who had a cause to try before him, to stretch point in his favour, he replied, "As you would not be a good poet, if your lines ran contrary the just measures and rules of your art; so should neither be a good judge, nor an hord man, if I decided aught in opposition to law an justice."

ARTIBARZANES, an officer of Artanerson ling of Perlia, begged his majesty to confer favour upon him, which, if complied with, would be an act of injustice. The king being informe that the promise of a considerable sum of more was the only motive that induced the officer make so unreasonable a request, ordered his trasser to give him thirty thousand dariuses, being a present of equal value with that which he was

have received. Giving him the order for the oney, "Here, take," fays the king, "this ken of my friendship for you; a gift of this nate cannot make me poor, but complying with ur request would make me poor indeed, for it ould make me unjust."

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CAMBYSES, king of Persia, was remarkable the feverity of his government, and his inexable regard to justice. This prince had a parular favourite, whom he made a judge; and is judge reckoned himself so secure in the credit had with his mafter, that without any more o, causes were bought and fold in the courts of dicature as openly as provisions in the market. ut when Cambyles was informed of these proedings, enraged to find his friendship so ungratelly abused, the honour of his government profuted, and the liberty and property of his fubas facrificed to the avarice of this wretched mion, he ordered him to be feized, and publicly graded; after which he commanded his skin to stripped over his ears, and the feat of judgment be covered with it, as a warning to others. the same time, to convince the world that this writy proceeded only from the love of justice, permitted the for to fucceed his father in the nours and office of prime minister. HIST, COLLECT. vol. II.

WHEN Charles, duke of Burgundy, furnamed Rold, reigned over spacious dominions, now allowed up by the power of France, he heaped my favours and honours upon Claudius Rhyndl, a German, who had served him in his wars finst the insults of his neighbours. The prince mels was a person of singular humanity and D 4

justice, and being prepossessed in favour of Rhyn fault, upon the decease of the governor of the chie town of Zealand, gave him that command. He was not long feated in that government, beforeh cast his eyes upon Sapphira, a woman of exquisi beauty, the wife of Paul Danvelt, a wealthy mechant of the city, under his protection and govern ment. Rhynfault was a man of a warm conflitt. tion, and violent inclination to women. He knew what it was to enjoy the fatisfactions which an reaped from the possession of beauty; but was a utter stranger to the decencies, honours, and delicacies that attend the passion towards them in elegant minds. He could with his tongue utters paffion with which his heart was wholly untouched In fhort, he was one of those brutal minds which can be gratified with the violation of innocent and beauty, without the least pity, passion, or low to that with which they are fo much delighted.

Rhynfault, being refolved to accomplish his will on the wife of Danvelt, left no arts untried to ge into a familiarity at her house; but she knew h character and disposition too well, not to shund occasions that might enfnare her into his converfations The governor, despairing of success by ordinary means, apprehended and imprisoned ha husband, under pretence of an information that he was guilty of a correspondence with the ent mies of the duke, to betray the town into the This design had its desired effect; and the wife of the unfortunate Danvelt, the day before that which was appointed for his execution, presented herself in the hall of the governors house, and, as he passed through the apartment, threw herfelf at his feet, and holding his kness befeeched his mercy. Rhynfault beheld her with a diffembled fatisfaction; and affuming an aire thought

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hought and authority, he bid her rife, and told er, the must follow him to his closet; and asking er whether the knew the hand of the letter he pulled out of his pocket? went from her, leaving his admonition aloud: " If you will fave your sufband, you must give me an account of all you know, without prevarication; for every body is atisfied, that he is too fond of you to be able to ride from you the names of the rest of the conpirators, or any other particulars what foever." He went to his closet, and foon after the lady was ent for to an audience. The fervant knew his difance, when matters of state were to be debated; and the governor, laying aside the air with which he had appeared in public, began to be the supplicant, and to railly an affliction which it was in her power eafily to remove. She eafily perceived his. ntention, and bathed in tears, began to depretate so wicked a design. Lust, like ambition, takes all the faculties of the mind and body into its fervice and subjection. Her becoming tears, her honest anguish, the wringing of her hands, and the many changes of her posture and figure in the vehemence of speaking, were but so many attitudes n, which he beheld her beauty, and farther incentives of his defire. All humanity was lost in that one appetite, and he fignified to her in fo many plain terms, that he was unhappy till he possessed her, and nothing less should be the price of her husband's life; and she must, before the following, noon, pronounce the death or enlargement of Danvelt. After this notification, when he faw Sapphira enough distracted to make the subject of their discourse, to common eyes, appear different, from what it was, he called fervants to conduct her to the gate. Loaded with insupportable affliction, the immediately repairs to her husband, and hadenote const D 5

ving fignified to the gaolers that the had a proposi fal to make to her husband from the governor, the was left alone with him, revealed to him all that had paffed, and represented the endless conflict file was in between love to his person and fidelity to his bed. It is easy to imagine the sharp affliction this honest pair was in upon such an incident, in lives not used to any but ordinary occurences. The man was bridled by shame from speaking what his fear prompted upon fo near an approach of death; but let fall words that fignified to her he should not think her polluted, though she had not confessed to him that the governor had violated her person, since he knew her will had no part in the action. She parted from him with this oblique permission, to fave a life he had not resolution enough to refign for the fafety of his honour.

The next morning the unhappy Sapphira attended the governor, and being led into a remote apartment, submitted to his desires. Rhynfault commended her charms, claimed a familiarity after what had passed between them; and with an air of gaiety, in the language of a gallant, bid her return and take her husband out of prisons but, continued he, my fair one must not be offended that I have taken care he should not be an interruption to our future assignations. These last words foreboded what she found when she came to the gaol, her husband executed by the order

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of Rhynfault.

It was remarkable, that the woman, who was full of tears and lamentations during the whole course of her affliction, uttered neither sigh nor complaint, but stood fixed with grief at this confummation of her misfortunes. She betook her felf to her abode; and, after having in solitude paid her devetions to him who is the avenger of innocence,

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nocence, the repaired privately to court. Her erson, and a certain grandeur of forrow, neglient of forms, gained her passage into the presence the duke her fovereign. As foon as the came to the presence, the broke forth into the followg words: " Behold, O mighty Charles, a retch weary of life, though it has always been ent with innocence and virtue: it is not in your ower to redress my injuries, but it is to avenge hem; and if the protection of the distressed, and ne punishment of oppressors, is a task worthy of prince, I bring the duke of Burgundy ample natter for doing honour to his own great name, nd of wiping infamy off mine." When the ad spoken this, she delivered the duke a paper eciting her story. He read it with all the emoion that indignation and pity could raise in a rince jealous of his honour in the behaviour of is officers and the prosperity of his subjects.

Upon an appointed day Rhynfault was fent for o court, and in the presence of a few of the counil, confronted by Sapphira. The prince afking. Do you know that lady?" Rhynfault, as foon is he could recover his furprise, told the duke he would marry her, if his highness would please to hink that a reparation. The duke seemed contented with this answer, and stood by during the mmediate folemnization of the ceremony. At the conclusion of it he told Rhynfault, "Thus far you have done as conftrained by my authority: I shall not be satisfied of your kind usage of her, withbut you fign a gift of your whole estate to her after your decease." To the performance of this also the duke was a witness. When these two acts were executed, the duke turned to the lady, and told her, it now remains for me to put you in quiet possession of what your husband has so bountifully

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KING.

SENTIMENTS.

DERSIST in the religion you have received from your fore-fathers, but be affured, that the most grateful adoration and sacrifice that you can offer to the Divinity, is that of the heart, in rendering yourself good and just. Shew upon all occasions so high a regard for truth, that a single word from you may be more confided in than the oath of others. Be a warrior by your ability in military affairs, and by fuch a warlike provision as may intimidate your enemies; but let your inclination be pacific, and be rigidly exact in never pretending to, or undertaking any thing unjuffly, The only certain proof that you have reigned well, will be the power of bearing this testimony to yourfelf, that your people are become both more happy, and more wife, under your government." Isoc. AD NICOC.

Princes seldom form to themselves a right judgment of true glory, and the duties essential to regal power. The scripture gives us a full idea of them, and this it does in a beautiful manner, under the image of a very large and strong tree*, whose top reaches to the heaven, and whose branches extend to the extremities of the earth. As its soliage is very abundant, and it is bowed down with srult,

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Daniel, chap, iv. Didw dien ship

constitutes the ornament and felicity of the lains around it. It supplies a grateful shade and secure retreat to beasts of every kind: animals, oth wild and tame, are safely lodged under its ospitable branches; the birds of heaven dwell a the boughs of it, and it supplies food to all

ving creatures.

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Can there be a more just or more instructive idea f the kingly office, whose true grandeur and folid lory does not confift in that splendor, pomp, and pagnificence which furround it; nor in that reerence and exterior homage which are paid to it y subjects; but in the real services and solid adantages it procures to nations, whose support, efence, fecurity, and afylum it forms (both from s nature and institution) at the same time that it the fruitful fource of terrestrial bleffings of every ind, especially with regard to the poor and weak, the ought to find, beneath the shade and protecon of royalty, a sweet peace and tranquillity ot to be interrupted or disturbed; whilst the nonarch himself sacrifices his ease and experiences lone those storms and tempests from which he helters others.

When on a fine evening you see a numerous ock of sheep dispersed over a down, quietly graing on its fragrant products, or in a meadow, ibbling the short and tender grass which has estaped the scythe, the diligent and careful shepherd, ou observe, is always amongst them, and has a areful eye over them, that none may stray out of is sight; he guides them, he follows them, he hanges their pasture: if they wander he gathers hem together: if the wolf approaches he presents to beat him off with his dog; he cherishes and protects them; the sun at its rising finds him a the field, which he left at its setting. What care!

which condition appears the most desirable, that of the sheep or of the sheepherd? was the flock made for the sheepherd, or the sheepherd for the sheep? This is the genuine image of a good prince and his people. A fastuous and proud monarch is like a shepherd adorned with gold and jewels, a gold crook in his hand, a collar of gold about his dog's neck, and a silken string to lead him: what is the flock the better for all these trinkets? will they improve the pasture, or

fright away the wolf?

How many endowments, how many gifts of heaven, are necessary to form a prince? An illustrious birth, an august and commanding air, a presence answerable to the curiosity of the people who are all eager to fee the king, and awing the courtiers into continual respect. His temper mult be perfectly even, he must be averse to ill-natured raillery, or at least so prudent as to refrain from it; he must neither threaten, reproach, nor give way to his passions, yet he must be obeyed; his humour must be complacent and engaging; his heart fo fincere and open, that all may think they plainly fee the bottom of it; as this tends to procure friends, creatures, and allies: yet must be be fecret, close, and impenetrable in his motives and defigns; he must be very grave and serious in public: in council, or in answers to ambaffadors his expressions must be concise, proper, and perfpicuous, and the fentiments full of dignity; he must choose fit objects for his favours, and confer them with a grace that doubles the benefit; great must be his discernment and knowledge of mankind, to penetrate into the minds, qualifica tions, and tempers, for a fit distribution of place and employments, and the choice of generals and ministers;

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hifters; he must have such a quick perspicacity decifive judgment in affairs, as immediately ntsout the best expedients, and the most prode iffues of every meafure; his equity must be inbiaffed as to declare against himfelf in favour his subjects, allies, and even of enemies; such omprehensive memory as continually prefents him the names, faces, petitions, and wants of subjects; a vast capacity, not only including eign affairs, commerce, state-maxims, political igns, new conquefts, and the defence of them. t also domestic concerns; to survey the partiar wants of the realm; to abolish all impious I favage customs; to reform the abuses of laws d usages, for such may have crept into them; make his cities rich and easy by wife policy, dicelebrated and magnificent by fumptuous fices; to punish scandalous vices severely; to rance the honour of religion and virtue by his thority and example; to protect the church of rift, and its clergy, their rights and immuties; to govern with the tenderness of a father, ways intent on the ease of his subjects; to be ider of imposts, as breeding poverty, which is ductive of discontent or pusillanimity. He ult be mafter of every military talent; he must vigilant, active, and hardy; he must be able command numerous armies in person, and be late and composed in the midst of danger; his preme aim ought to be the fafety and honour his kingdom, which he must always prefer to s own life. His genius must be extensive to every thing with his own eye, and to act inintly by himself, so that his generals are but slieutenants, and his ministers not his masters, this fervants; a forefight to know when to clare war, and a fagacity when to give battle शक्तीं मान

and make the best use of a victory; to know when to make peace and when to break it; all to force his enemies to conclude the war accord ing to his and their interest: to set bounds to his ambition, and to know how far to extend his conquests; to have leifure for recreation and amusements, to cultivate arts and sciences, to de fign and finish stupendous structures, even when furrounded with open and fecret enemies. And conclude, he must have that assemblage of talents that superior genius, which renders him beloved h his subjects, and feared by strangers; who, who ther of his court, or of all his kingdom, make one family, living in the most happy union with one another, and unreferved devotedness to the fovereign. These are admirable virtues, and a of them feem to be comprized in the idea of a king It is true, we rarely fee them all meet in one per fon, feveral of them fpring from the foul and con stitution, others depend on conjunctures and a ventitious circumstances rightly improved. I mu tell you, that the prince who unites all thefe himself, very well deserves the name of Greate

If the care of a fingle family be fo burthenform if a man has enough to do to answer for himself what a weight, what a load is the charge of whole realm? Is the fovereign recompensed to all his fatigues and cares by the proftrations courtiers, or the imaginary pleasures of king power? When I think of the painful and hazan ous paths he is forced to tread to arrive at a pul lic tranquillity; when I reflect on the extremite he is frequently pushed to in order to accomplish perhaps, a good end, that he is accountable God himself for the welfare if not the morality his people; that good and evil are in his hands and that ignorance is no excuse for mal-admini tration ilplique

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ation; I cannot forbear putting these questions myself, Would you reign? Ought a man but erely happy in a private condition to quit it for throne? Must it not be insupportable to be born monarch?

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CYRUS, king of Persia, may justly be consiered as one of the wifest conquerors and most complished princes to be found in profane hifbry. He was possessed of all the qualities requite to form a great man; wisdom, moderation, ourage, magnanimity, noble fentiments, a wonerful ability in managing mens tempers, and aining their affections, a thorough knowledge of I the parts of the military art as far as that age ad carried it, a vast extent of genius and capaty for forming, and an equal steadiness and pruence for executing the greatest projects. It is ery common for those heroes who shine in the eld, and make a figure in the time of action, to take but a very poor one upon other occasions, nd in matters of a different nature. We are stonished to see them alone, and without their rmies, to find what a difference there is between general and a great man; to see what low fenments and mean things they are capable of in rivate life; how they are influenced by jealoufy, nd governed by interest; how disagreeable and dious they render themselves by their haughty eportment and arrogance, which they think neeffary to preferve their authority, and which only erve to make them hated and despised. Cyrus had one of these defects; he appeared always the ame, that is, always great, even in the most inifferent matters. Being affured of his greatness, f which real merit was the foundation and suport, he thought of nothing more than to render himself

himself affable, and easy of access; and whatever he feemed to lose by his condescension, was abundantly compensated by the cordial affection and fincere respect it procured him from his people, Never was any prince a greater mafter of the art of infinuation, fo necessary for those that govern, and yet so little understood or practised. He knew perfectly what advantage may refult from a fingle word rightly timed, from an obliging carriage, from a command tempered with reason, from a little praise in granting a favour, and from fostening a refusal with expressions of concern and good-will. His history abounds with beauties of this kind. He was rich in a fort of wealth which most sovereigns want who are possessed of every thing but faithful friends, and whose indigence, in that particular is concealed by the splendor and affluence with which they are furrounded Cyrus was beloved because he himself had a love for others: for, has a man any friends, or does he deserve to have any, when he himself is void of friendship? Nothing affects us more than to fee in Xenophon, the manner in which Cyrus lived and convented with his friends, always preferving as much dignity as was requifite to keep a due decorum, and yet infinitely removed from that ill-judged haughtiness, which deprives the great of the most innocent and agreeable pleasure in life, that of converfing freely and fociably with persons of merit, though of an inferior station. The use he made of his friends may serve as a perfect model to all persons in authority to His friends had received from him not only the liberty, but an express command to open their minds freely; and though he was much superior to all

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is officers in understanding, yet he never underok any thing without asking their advice: and
hatever was to be done, whether it was to rerm any thing in the government, to make
hanges in the army, or to form a new enternize, he would always have every man speak
is sentiments, and would often make use of
tem to correct his own. So different was he
om the person mentioned by Tacitus*, who
lought it a sufficient reason for rejecting the most
cellent project or advice, that it did not prored from himself: Consilii, quam vis egregii, quod
se non offerret, inimicus.

Cicero + observes, that during the whole time Cyrus's government, he was never heard to eak one rough or angry word, Cujus sum in imprisoneme unquam verbum ullum asperius audivit. That a great encomium for a prince is compreseded in that short sentence! Cyrus must have cen a very great master of himself, to be able in the midst of so much agitation, and in spite of all the intoxicating effects of sovereign power, always to preserve his mind in such a state of calmets and composure, that no crosses, disappointments, and unforeseen accidents should ever russes tranquillity, or provoke him to utter any harsh offensive expression.

But what was still greater in him, and more ulyroyal than all this, was his stedfast persuasion, at all his labours and endeavours ought to tend be the happiness of his people; and that it was of by the splendor of riches, by pompous equiages, luxurious living, or a magnificent table, hat a king ought to distinguish himself from his abjects, but by a superiority of merit in every

^{*} Hin: Pales dinicole dicurs ample; fple Co. d & 26.00 x 11.00.

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kind, and particularly by a constant indefatigable care and vigilance to promote their interests, and fecure the public welfare and tranquillity. He faid himself one day as he was discoursing with his courtiers upon the duties of a king, that; prince ought to consider himself as a * shepherd; (the image under which both facred and profane writers represent good kings) and that he ought to have the same vigilance, care, and goodness "It is his duty," fays he, " to watch that his people may live in fafety and quiet; to charge himfelf with anxieties and cares, that they may be exempted from them; to choose whatever is falutary for them, and to remove whatever is hurtful and prejudicial; to place his delight in feeing them increase and multiply, and valiantly expose his own person in their defence and protection." This (fays he) is the natural idea, and the just image of a good king. "It is reasonable at the fame time that his subjects should render him all the fervices he stands in need of; but it is still more reasonable, that he should labour to make them happy, because it is for that very end that he is their king, as much as it is the end and office of a shepherd to take care of his flock."

It was by the concurrence of all these virtues that Cyrus sounded such an extensive empire in so short a time, that he peaceably enjoyed the fruits of his conquests for several years; that he made himself so much esteemed and beloved, not only by his own natural subjects, but by all the nations he had conquered; and that after his death he was universally regretted as the common father of all his people. ROLLIN ANT. HIST.

vol. ii. p. 222.

elelia.

^{*} Thou shalt feed my people, said God to David, 2 Samuel, v.3. and Homer in many places.

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Hard Over (collision) indefining EVAGORAS, being affaffinated by one of is eunuchs, his fon Nicocles succeeded him. He ad a fine model before him in the person of his ather; and he feemed to make it his duty to be ntirely bent upon treading in his steps. When he took possession of the throne, he found the pubic treasures very much exhausted by the great xpences his father had been at in the long war etween him and the king of Persia. He knew hat the generality of princes, upon like occasions, hought every means just for re-establishment of heir affairs; but for him, he acted upon diffeent principles. In his reign there was no talk of banishment, heavy taxes, and confiscation of estates. The public felicity was his fole object, and justice his favourite virtue. He discharged the debts of the state gradually, not by crushing the people with excessive imposts, but by retrenching all unnecessary expences, and by using a wife economy in the administration of his revenue, "I am affured, faid he, that no citizen can complain that I have done him the least wrong; and I have the fatisfaction to know that I have enriched many." He believed this kind of vanity, if it be vanity, might be permitted in a prince, and that it was glorious for him to have it in his power to make his subjects such a defiance. He piqued himself also in particular upon another virtue, which is the more admirable in princes, as very uncommon in their fortune; I mean temperance. It is most amiable but very difficult, in an age and a fortune to which every thing is thought lawful, and wherein pleafure, armed with all her arts and attractions, is continually lying in ambuth for a young prince, and preventing his defires, to make a long refistance against the violence

and infinuation of her foft affaults. Nicocles glo ried in having never known any woman belies his wife, during his reign, and was amazed the all other contracts of civil fociety should be treate with due regard, whilft that of marriage, the most facred and inviolable of obligations, broke through with impunity. His abhorren likewife of flattery, and his fincere defire to in prove by the wifdom and experience of other contributed not a little to the happiness of h reign. And what is very remarkable, the advit which Ifocrates * gives the king is neither a tended with praises, nor with those studied refere tions, and artificial turns, without which fearly and modest truth dares not venture to approach the throne. This is most worthy of applaus and more for the prince's than the writer's praise Nicocles, far from being offended at these counsel received them with joy; and, to express his gr titude to Isocrates, made him a present of twent talents, that is, twenty thousand crowns.

ISOCRAT. AD NICOC. PLUT. IN VIT. ISO

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inhabitants of that city, tho' extremely jealouse their liberty, forced him in a manner to be the king. Though an alien, the supreme power were in search of him: nor had the Syracusans are cause to repent of their choice. The power at authority with which he was intrusted did not add to his known zeal for their interest, but only enabled him to do them more important services for by a change till then unheard of, and of which Tacitus + found no example, except in Vespassan

⁺ Solus omnium ante se principum, in melius mutatus de H137. lib. i. c. 50.

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e was the first whom the fovereign power made he better man. He was thoroughly acquainted ith all the duties of the regal office, as well as its reat weight. He thought himself only king for the efence of the state, to preserve the good order of ociety, to protect innocence and justice, and to xhibit to all his subjects, in his simple, modest, ctive, and regular life, a pattern of every civil irtue. The whole of royalty that he assumed was he toils and cares of it, a zeal for the public welare, and the sweet satisfaction which results from naking millions happy by his cares: in a word, ie confidered the fovereignty as an obligation, and means to procure the felicity of a great number f men. He banished from it pomp, licentiousess, and impunity from crimes. He did not afect the appearance of reigning, but contented imfelf with making the laws reign. He never nade his inferiors feel that he was their master; out only inculcated to them, that both himself nd they ought to fubmit to reason and justice. To induce their obedience, he employed the arts f persuasion and a good example, which are the reapons of virtue, and alone produce a fincere nd uninterrupted obedience.

One of the chief objects of his attention, and n which his fuccessor followed his example, was he cultivation of the lands. It is well known now fruitful Sicily was in corn, and the immense evenues which might be produced from so rich a soil when industriously improved. He animated he husbandmen by his presence and commendations, and distinguished the most deserving by some mark of his favour. His intention, says Plutarch, was not merely to make the country rich and fruitful, but also to exercise his subjects, to accust and inure them to toils, and by that

means to preserve them from a thousand disorder which inevitably follow a soft and indolent life. For this purpose he laboured to make the cultivation of the lands to be considered as an honourable

employment.

There are few maxims, in point of policy, a which the ancients have more ftrongly infifted that on that relating to the improvement of husbandry a manifest proof of their great wisdom, and profound knowledge they had of what conflitute the strength and folid happiness of a state. Xeno phon, in a dialogue, the subject of which is go vernment, entitled, Hiero, thews the great at vantage it would be of to a state, were the kin studious to reward those who should excel in hu bandry, and whatever relates to the cultivation of lands. He fays the same of war, of trade and of all the arts; on which occasion, if he nours were paid to all those who should diffin guish themselves in them, it would give univer fal life and motion, would excite a noble and la dable emulation among the subjects, and give if to a thousand inventions for the improvement thefe arts.

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But Gelon was more particularly famous for inviolable fincerity, truth, and fidelity to his engagements; a quality very effential to a prince the only one capable of gaining him the love an confidence of his subjects and of foreigners, and which therefore ought to be considered as the basis of all just policy and good government. Having occasion for money to carry on an expedition he meditated, he addressed the people, in order to obtain a contribution from them; but finding the Syracusans unwilling to be at so great an expense, he told them, that he asked nothing he a loan, and that he would engage to repay it a

on as the war should be over. The money was vanced, and repaid punctually, at the promifed ne. How happy is the government where such fice and equity are exercised, and how mistaken those ministers and princes who violate them the leaft! A revered old age, a name highly er to all his subjects, a reputation equally difed within and without his kingdoms; thefe re the fruits of that wisdom which he retained the throne to his last moments. His reign was ort, and only just shewed him in a manner to ily, to exhibit in his person an example of a eat, good, and true king. He left the world, er having reigned only seven years, to the infie regret of all his subjects: every family believritfelf deprived of its best friend, its protector PLUT. IN APOPHTH. father.

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THE government of Crete was at first monarcal, of which Minos had left a perfect model all ages. According to him, as a most great excellent man observes, the king can do every ng over the people; but the laws every thing r him. He has an absolute power to do good, his hands are tied up from doing evil. The is entrust the people in his hands, as the most ed of deposits, upon condition that he shall be ir common father. The same laws require that ingle man, by his wisdom and moderation, Il constitute the felicity of an infinite number ubjects; and not that the subjects, by their miand abject flavery, shall be substituted to grathe pride and low passions of a single man. pording to him, the king ought to be abroad defender of his country, at the head of armies; at home the judge of his people, to render m good, wife, and happy. It is not for him-VOL. II.

felf that the gods have made him king, and he only so for the service of his people. He own them his whole time, care, and affection; and worthy of the throne, only as he forgets and do votes himself to the public good. Such is the idea Minos had of the sovereignty, of which has a living image in his own person, and which he he he had been a single that prince, The most royal of mortal king Basiliutata britain βασιλήω; that is, he possessed a supreme degree all royal virtues, and was a king in all things. Monsieur de Fenelon, arch bishop of Cambray.

There are in the lives of great men certain fall and expressions which often give us a better its of their character than their most shining actions because, in the latter, they generally study the conduct, act a borrowed part, and propose them selves to the view of the world; whereas, in the source, as they speak and act from nature, the exhibit themselves such as they really are, without any art or disguise. A few of these memorals actions and sayings shall conclude this head.

THOUGH Philip, king of Macedon, low flattery on particular occasions, he neverthele kept a man in his service, to tell him every day to fore he gave audience, "Philip, remember the art mortal."

BEING urged to affift, (by the credit as authority which he had with the judges) a perfect whose reputation would be quite lost by the set tence that was going to be pronounced again him; "I had rather," says he, "that he should be his reputation than I mine."

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HIS courtiers advising him to dismiss a man probity, who spoke slightingly of him, "Let us it take care," said he, "that we have not given many reason to do so." Hearing afterwards that e person in question was but in low circumstans, and in no favour with the courtiers, he was ry bountiful to him; on which occasion his proaches were turned into applause, which gave to another fine saying of this prince: "It is the power of kings to make themselves beloved hated."

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PHILIP, rising from an entertainment, at hich he had sat some hours, was addressed by a oman, who begged him to hear her cause. He cordingly heard it; and, upon her saying some ings not pleasing to him, he gave sentence ainst her. The woman immediately, but very lmly replied, "I appeal." "How," says Philip when fasting," returned the woman. The anner in which he received this answer would do mour to the most sober prince. He afterwards we the cause a second hearing, found the injuste of his sentence, and condemned himself to ake it good.

PLUT, IN APOPHTH.

ONE day some ambassadors from the king of ersia being arrived at court, during Philip's abnee, Alexander, his son, gave them so kind and polite a reception, and regaled them in so noble dependence a manner, as charmed them all; but at which most surprised them was, the good as and judgment he discovered in the several aversations they had with him. He did not opose to them any thing that was trisling, and see one of his age; but seemed desirous to know E 2

Persia consisted, in what part of the battle he fought, how he behaved to his enemies, and in what manner he governed his subjects. These ambassadors admired him all the while; and perceiving, even at that time, how great he might one day become, they observed, in a few words, the difference between Alexander and Artaxerxes, by saying one to another, "This young prince is great, and ours is rich." That man must be vastly insignificant who has no other merit than his riches!

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REUTARCH tells us, in a few words, the infinite advantage that Alexander reaped from the fine tafte, with which his mafter (than whom no man possessed greater talents for the education of youth) had inspired him, from his most tender infancy. "He loved," faid that author, " to converse with learned men, to improve himself in knowledge, and to fludy:" three fources of a monarch's happiness, and which enable him to fecun himself from numberless difficulties; three certain and infallible methods of learning to reign without the affiftance of others. The convertation of persons of fine sense instructs a prince, by way of amusement, and teaches him a thousand curious and useful things, without costing him the least trouble. The lessons which able masters give him on the most exalted sciences, and particularly on politics, improve his mind wonderfully, and furnish him with rules to govern his subjects with wifdom. In fine, fludy, especially that of history, crowns all the reft, and is to him a preceptor for all feafons, and for all hours; who, without growing troublesome, acquaints him with truths which no one else dare to tell him, and, under fictitious names,

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ames, exhibits the prince to himfelf; teaching im to know himfelf, as well as mankind, who re the fame in all ages.

L O V E.

William William Strait Committee

SENTIMENTS.

WHEN a man arrives to a certain age, he becomes fensible of a peculiar sympathy and enderness towards the other fex; the charms of eauty engage his attention, and call forth new nd fofter dispositions than he has yet felt. The hany amiable qualities exhibited by a fair outde, or by the mild allurement of female manners. r which the prejudiced spectator, without much easoning, supposes those to include, with several ther articles, both natural and accidental, point is view and affection to a particular object; and f course, contract that general, rambling regard. which was loft and ufcless among the undiffinuished crowd, into a peculiar and permanent ttachment to one woman, which ordinarily terinates in the most important, venerable, and deghtful connection in life.

The union of the sexes is the end of love. This, nion is perfectly agreeable to the design of nature; must therefore be perfectly innocent, and the ffection itself is not to be suppressed. If your eart be naturally tender, endeavour not to render insensible; but let your tenderness be fixed pon such objects as will not obstruct you in a irtuous course, or rather love only such as will

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assist you to pursue it. Your tender affection with not be the less gratissed for making such a choice nay, you can never enjoy true satisfaction from love that is not thus directed: there can be a striendship without love. The union of two loves without virtuous dispositions, is not love; it is a odious association, by which they become partner in vice, and accomplices in each other's crimes.

Love being the sympathetic bond of two minds it is in the qualities of the mind that we mu search for this sympathy; and here the first an principal, and by which we are to judge of a others, is the love of virtue; for there can be in present more fatal than a heart that is a strange to virtuous fentiments, fince this cannot be at cepted without risking our own innocence. It an union fo strict as that of lovers, sentiments an habits are communicated imperceptibly; and are too well informed, by experience, that the bid are more easily caught than the good. The di orders of the mind are much more contagions than those of the body; its spots infect and delle all those who are so imprudent as to touch, or a proach too near.

No folid happiness can be reasonably expected from this passion, except you love with delicacy person worthy of your tenderest affection. With out this condition you will infallibly be unhappy either by the inconstancy of the person beloved, to by your own: and then you will find, by experience, that what you thought to be love was not really so; for love is always constant, your's was nothing more than a conformity of taste for please.

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fure.

This generous passion, when it is perfectly so cere, will never excite us to the commission of an fault, which may wound either our conscienced

or the morals of the lover, fince the tender passion as a tendency to improve and exalt every virtue. It renders the heart less fierce, the temper more liable, humane, and generous. The lover is coustomed to bend his will to that of the dear bject of his affection; and, by this means, he as the happiness of contracting the habit of companding, controlling, and even suppressing his estres; and of conforming his taste and inclinations to places, times, and circumstances. But is quite otherwise when a person is hurried way by those impulses of a wanton appetite, which gross feeders confound with love.

Grave men are most constant, gay men most

morous, but ferious men most loving.

No fruit has a more precise marked period of naturity than love; if neglected to be gathered that time, it will certainly fall to the ground, and die away.

There is no more than one fort of love, but

here are a thousand different copies of it.

EXAMPLES.

THE intentions of Erastus are very honourable; he has a passionate fondness for Isabella, which is easily discovered in the advantageous picture he gives of her; yet there appears one seature wanting to finish the portrait: he says nothing of the character and disposition of her mind. These are not what affect him. Her beauty, her graceful air, her lively gaiety, have irrestifible charms; these are enough for him, and he imagines there can be no greater happiness than the possession of so lovely a person. While under the beams of her eyes, he is transported with ex-

taly; but when the is absent, languishes and pine in reftless uneasiness. Is not this love? Erastu thinks it is; and believes he is more passionately in love than any other man upon earth: but I se from whence his error springs; he mistakes so love what is only a corporeal appetite.

NEVER did love appear more ardent than be tween Lyfander and Daphne. Innumerable ob facles food in their way, over which their conrage enabled them to triumph. Bolts, bars, and walls fecured the fair prisoner. Three or four prudish jailors with a devout twang of the nois exhorted her to continence; and proposing them felves for an example, invited her to figh like then for no other husband than the spouse in the Canticles: but a ladder delivered her at once from the cloisters and these lectures. Lyfander, whole father at the same time was endeavouring to difinherit him, preferred the interest of his heart to that of his fortune, and the poffession of Daphne to the ties of blood. He fled with her to vow at the foot of the altar an eternal fidelity. The first year is not yet past, and Ly fander is already falle, Daphne weeps, fighs, and laments: however, the has comforters who may one day help her to revenge his perfidy. But what can be the cause of this fudden change? Lyfander and Daphne had mistaken for love the powerful impulses of warm constitution. This deceived them, and as they are both impatient and impetuous spirits their vexations and disappointments are as keen a their appetites are violent.

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CALISTA was young and beautiful, bless with an uncommon share of solid sense enlivened by the most sprightly wit. Agathocles exceeded her

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r very little in point of age; he was well made? ave, and prudent. He had the good fortune to introduced at Califta's, where his looks, wanring indifferently over a brilliant circle, foon flinguished and fixed upon her: but endeavourg to recover himself from the short extasy which shirt glance produced, he immediately reproachhimself as being guilty of rudeness and differd to the rest of the company; and this fault endeavoured to repair, by looking round upon her objects. Vain attempt! they are attracted an irrefulible charm, and again turned towards alista. He blushed as well as the, whilst a sweet notion hitherto unfelt played about his heart d disconcerted all his looks. They both beme at the fame time more timid and more cuous. With pleasure he gazed at Calista, and t could not do it without trembling : whilft e, fecretly pleafed with this flattering preference, oked at him by flealth. They were both afraid. ut especially Calista, of being caught by the ther in the fact, and both were so almost every oment. The hour of separation came, and ey thought came too foon. They made painil reflections on the rapidity of time. Imaginaon, however, did not fuffer a total feparation take place: for the image of Califta was deepengraven on the mind of Agathocles, and the neaments of his person were as strongly impresd on that of Califta. They both appeared less heerful the rest of the day; a lively and intefling fentiment, whatever it was, employed heir minds, which no amufer at could banifir. was two days before they faw each other again; nd though during this interval their whole time ad been filled up, either by business or recreaons, they both felt a languid anxiety which ren-E 5

dered every thing infipid, a void in their mind which we want words to define, and of which they knew not the cause; but discovered it to very inftant at their meeting: for the perfect con tentment, the foothing delight, which they talk in the presence of each other, would not suffer them to be longer ignorant of the cause of the melancholy. Agathocles now collected himfel and assumed the courage to address Calista; accosted her with the most polite and obliging a pressions, and for the first time enjoyed the hap piness of a particular conversation with her. H had hitherto feen only her exterior charms: now discovered the beauties of her mind, their tegrity of her heart, the dignity of her fentiment and the delicacy of her wit; but what still mo delighted him, was the pleafing hope that fhed not think him unworthy of her esteem. From the time his visits became very frequent; in ever one of which he discovered some new persection This is the characteristic of real merit; it is gainer by being laid open to the inspection of judicious eye. A man of understanding will so be disgusted with the wanton, the foolish, an the giddy: but if he has conceived a paffion for a woman worthy of himfelf, time, fo far for weakening his attachment, can only ferve to in crease and strengthen it.

The fixed inclination of Agathocles made his now fenfible, that what he felt for Califfa was love; and that of the most tender and passional kind. This he knew; but Califfa was still unat quainted with it, or at least had never learnt from his lips. Love is timorous and dissident; bold and daring suitor is not the lover of the last he addresses; the only object of his love is pleasure At last he took the resolution to lay open his hear

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Calista, but not in the studied language of a omantic passion. "Lovely Calista," said he, ingenuously, it is not merely esteem that enages me to you; but the most passionate and ender affection. I feel that I cannot live withut you. Can you without reluctance resolve to nake me happy? I have hitherto loved without ffending you, this is a tribute which your merit lemands; but may I flatter myfelf with the hope, hat you will make me some small return?" oquette would have affected to be displeased; but Calista not only heard her lover without interruption, but answered him without severity, and permitted him to hope. Nor did the put his constancy to a needless trial. The happiness for which he fighed was deferred no longer than was proper to make the necessary preparations. marriage-fettlements were eafily adjusted, for in these, fordid interest had no share; this solemn contract chiefly confifted in a mutual exchange of hearts, and this was already performed. What will be the lot of this newly wedded pair? I will venture to fortel that it will be the happiest that mortals can enjoy on earth. No pleasure is comparable to that which affects the heart; nor does any other affect it with fuch exquisite delight as the pleasure of loving and being beloved. To this tender union of fouls we can never apply the words of Democritus, that "the pleasure of love is only a short epilepsy." He without doubt had that fenfual pleasure in his thought, which is so different from love, that the enjoyment may be without the passion, and the passion without the enjoyment. Their love will be constant. I dare prophely, and I know the cause: their paffion is not founded on the dazzling charms of beauty, they are both the friends of virtue: they E 6 love

love each other on this account; their love, therefore, will last as long as their virtue, and the continuance of that is feeured by their union: for nothing can secure our perseverance in the paths of wisdom so effectually as having incessantly a loving and beloved example walking before us. Their felicity can never be disturbed unless by those disasters and misfortunes from which their mutual tenderness cannot shelter them; but supposing these should fall to their share, they would then only partake of the common lot of mankind. Those who have never tasted the tender delights of love are equally exposed to difappointment; and the lover is at least a gainer, with respect to those pleasures which are of great account in the estimation of the value of life. Add to this, that love will greatly diminish the fense of their misfortunes. It has the peculiar virtue of rendering the fufferings of two well-paired hearts less acute, and their delights more exquifite. It would feem as if by communicating their diffresses, each one felt but half their weight: while, on the contrary, their fatisfactions are doubled by the participation. As a squadron of foldiers is with more difficulty defeated in proportion to its closeness, so the happy pair relift the attacks of trouble and advertity with fo much the more strength and success as they are firmly united. dantavidad that are a series

Pray what were you made for I) (myself); they wan Aurelius) for your plotters at Commission (i.e., will not bear to thendulous in above;

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SENTIMENTS.

THAT which is splendor, sumptuousness, and magnificence, in people of quality, is in private men extravagance, folly, and impertinence.

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It is a fure and ancient maxim in politics, That to humour the people, in enervating themselves with expensive pleasures and feasts, shows, and uxury, pomp and delicacy; to alienate them from what is solid and praise-worthy; and contrive baits for their deprayed fancies, is to make the greatest advances to a despotic power.

If sensuality were pleasure, beasts are happier than men. Pleasures unduly taken enervate the soul, make fools of the wise, and cowards of the brave. A libertine life is not a life of liberty.

So stupid and brutish, so worthless and scandalous, are too many seen in this degenerate age, that grandeur and equipage are looked upon as more indispensable than charity; and those creatures which contribute merely to our pomp, or our diversion, are more tenderly and sumptuously maintained, than such as are in necessity among ourselves.

Pray what were you made for? (fays the emperor Aurelius) for your pleasures! Common sense will not bear so scandalous an answer.

The declention of manners in any state is always attended with that of empire and dominion.

EXAMPLES.

WHAT made the Perfian troops in Cyrus's time looked upon to be invincible, was the temperate and hard life to which they were accustomed from their infancy. Add to this the influence of the prince's example, who made it his ambition to furpass all his subjects in regularity, was the most abstemious and sober in his manner of life, as plain in his drefs, and as much inured to hardships and fatigue as any of his subrects, and the bravest and most intrepid in the time of action. What might not be expected from a people so formed and so trained up? By them it was that Cyrus conquered a great part of the world. After all his victories he continued to exhort his army and people not to degenerate from their ancient virtue, that they might not eclipfe the glory they had acquired: but carefully preserve that simplicity, sobriety, temperance, and love of labour, which were the means by which they had obtained it. But, alas, it was not long ere Cyrus himfelf fowed the first feeds of that luxury which foon overspread and corrupted the whole nation: for being to shew himself on a particular occasion to his new conquered subjects, he thought proper, in order to heighten the splendor of his regal dignity, to make a pompous difplay of all the magnificence and shew that could be contrived to dazzle the eyes of the people Among other things he changed his own apparel, as also that of his officers, giving them all garments richly shining with gold and purple, instead of their Persian clothes, which were plain and simple To be all of a piece, the plain and decent furni ture of his palace was exchanged for veffels of gold and

and filver without number, and then the most exquisite meats, the rarest birds, and the costliest dainties were procured, though not without an immense expence, from the most distant places. It must be acknowledged that the rank of kings requires a suitable grandeur and magnificence, which may on certain occasions be carried even to a degree of pomp and splendor: but princes possessed of real and solid merit, have a thousand ways of making up what they may feem to lofe, by retrenching some part of their outward state and magnificence. Cyrus himfelf had found by experience, that a king is more fure of gaining respect from his people by the wisdom of his conduct, than by the greatness of his expences; and that affection and confidence produce a closer attachment to his person, than a vain admiration of unnecessary pomp and grandeur. Be that as it will, Cyrus's last example became very contagious; his courtiers, his generals, and officers first caught the infection, and in time carried their extravagance and luxury to fuch an excess às was little better than downright madness. This taste for vanity and expence having first prevailed at court, foon spread itself into the cities and provinces, and in a little time infected the whole nation, and was one of the principal causes of the ruin of that empire which Cyrus himself had founded.

What is here said of the satal effects of luxury is not peculiar to the Persian empire. The most judicious historians, the most learned philosophers, and the prosoundest politicians, all lay it down as a certain indisputable maxim, that wherever luxury prevails, it never fails to destroy the most sourishing states and kingdoms; and the experience of all ages and nations does but too clearly

demonstrate this maxim.

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Ancient

Ancient authors feem to have frove who should most extol the innocence of manners that reigned amongst the Scythians, by magnificent encomiums,

Homer in particular, whose opinion ought to be of great weight, calls them, The most just and up.

right of men.

That of Horace * I shall transcribe at large, The poet does not confine it entirely to them, but joins the Getæ with their near neighbours. It is in that beautiful ode where he inveighs against the luxury and irregularities of the age he lived in. After having told us that peace and tranquillity of mind is not to be procured either by immente riches or fumptuous buildings, he adds, " An hundred times happier are the Scythians, who roam about in their itinerant houses, their waggons; and happier even are the frozen Getz. With them the earth, without being divided by land-marks, produceth her fruits, which are gathered in common. There each man's tillage is but of one year's continuance; and when that term of his labour is expired, he is relieved by a fucceffor, who takes his place, and manures the ground on the fame conditions. There the innocent step-mother forms no cruel designs against

Campestres melius Scythæ
(Quorum planstra vagas ritè trahunt domes)
Vivunt, et rigidi Getæ;
Immetata quibus jugera liberas
Fruges et cererem ferunt;
Nec cultura placet longior annua;
Defunctumque laboribus
Equali recreat sorte vicarius,
Illic matre carentibus
frivignis mulier temperat innocens;
Nec dotata regit virum
Conjux, nec nitido fidit adultero.
Certo sædere cassitas
Et peccare nesas, aut pretium est mori, Hon le iii, Od.24

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re lives of her husband's children by a former ife. The wives do not pretend to domineer over heir husbands on account of their fortunes, nor they to be corrupted by the infinuating lanuage of spruce adulterers. The greatest portion the maiden, is her father and mother's virtue, or inviolable attachment to her husband, and her erfect disregard to all other men. They dare ot be unfaithful, because they are convinced that sidelity is a crime, and its reward is death."

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Justin finishes his character of the Scythians ith a very judicious reflection: "It is a surrising thing, says he, that an happy natural disposition, without the assistance of education, would carry the Scythians to such a degree of wisom and moderation, as the Grecians could not train to, neither by the institutions of their le-islators, nor the rules and precepts of all their hilosophers; and that the manners of a barbabus nation should be preserable to those of a people so much improved and refined by the polite the and sciences: so much more effectual and adantageous was the ignorance of vice in the one, the knowledge of virtue in the other!"

When we consider the manners and character is the Scythians, without prejudice, can we possibly forbear to look upon them with esteem and imiration? Does not their manner of living, as the exterior part of it at least, bear a great remblance to that of the patriarchs, who had no xed habitation, who had no other occupation an that of feeding their flocks and herds, and ho dwelt in tents? Can we believe this people ere much to be pitied for not understanding, or ther for despising the use of gold and filver *?

^{*} Ausum irrepertum & fic melius fitum Cum terra celat, spernere fortior Quam cogere humanos in usus Omne sacrum rapiente dextra. Hor.

Is it not to be wished, that those metals had for ever lain buried in the bowels of the earth, and that they had never been dug from thence to be come the causes and instruments of all vices and iniquity? Were those nations that had themin the greatest plenty, more healthful or robust that the Scythians? Did they live to a greater age tha they? or did they spend their lives in greate freedom and tranquillity, or a greater exemption from cares and trouble? Quite the reverse. Le us acknowledge it, to the thame of ancient philosophy; the Scythians, who did not particular apply themselves to the study of wisdom, carried it however to a greater height in their practice than either the Egyptians, Grecians, or any other civilized nations. They did not give the nam of goods or riches to any thing, but what, in human way of fpeaking, truly deserved that title as health, ftrength, courage, the love of labor and liberty, innocence of life, fincerity, an a horrence of all fraud and diffimulation; in word, all fuch qualities as render a man more virtuous and more valuable.

But at length (who could believe it?) luxunthat might be thought only to thrive in an agree able and delightful foil, penetrated into this rough and uncultivated region, and breaking down the fences which the constant practice of several agree founded in the nature of the climate, and the go nius of the people had set against it, did at last effectually corrupt the manners of the Scythians and bring them, in that respect, upon a level with other nations where it had long been predominant. It is Strabo that acquaints us with the particular, which is well worth our notice; he lived in the time of Augustus and Tiberius: after

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had greatly commended the simplicity, frugay, and innocence of the ancient Scythians, and eir extreme aversion to all dissimulation and deit, he owns that their intercourfe in later times ith other nations had extirpated those virtues, nd planted the contrary vices in their stead. One would think," fays he, "that the natural fect of fuch an intercourse with civilized and lite nations should have consisted only in renderg them more humanized and courteous, by foftney had before; but instead of that, it introduced total dissolution of manners amongst them, and uite transformed them into different creatures." is undoubtedly in reference to this change, that thenæus fays, "the Scythians abandoned themlves to voluptuoufness and luxury, at the same me that they suffered self-interest and avarice prevail amongst them." Strabo, in making he remark above-mentioned, does not deny but hat it was to the Romans and Grecians this fatal hange of manners was owing. "Our example," ays he, "has perverted almost all the nations of the orld: by carrying the refinements of luxury and leafure amongst them, we have taught them inncerity and fraud, and a thousand kinds of shameal and infamous arts to get money." It is a mierable talent, and a very unhappy distinction, for nation through its ingenuity inventing modes nd refining upon every thing that tends to nouish and promote luxury, to become the corruper of all its neighbours, and the author, as it vere, of their vices and debauchery. To these ices succeeded a softness and esseminacy which endered them an easy prey to enemies. STRABO

l. vii. p. 301. Just. l. ii. c. 2. Athen. l. ii. p. 524. Roll. Ant. Hist. vol. iii. 147.

DAVILA tells us, that in an interview and femblance of treaty with the king of Navarre Catherine of Medicis broke the prince's power more with the infidious gaieties of her court that many battles before had done.

THERE is a single passage in Herodotus that might supply the place of many examples. Who Cyrus had received an account that the Lydian had revolted from him, he told Creefus, with good deal of emotion, that he had almost deter mined to make them all flaves. Croefus begge him to pardon them : " But," fays he, "the they may no more rebel, or be troublefome you, command them to lay afide their arms, wear long vefts and bulkins, i. e. to vie with ead other in the elegance and richness of their dress Order them to fing and play on the barp, let then drink and debauch, and you will foon fee their fpirits broken, and themselves changed from me to women, fo that they will no more rebel, give you any uneafinefs;" and the event answere the advice.

The luxury of Capua destroyed the bravel army which Italy ever saw, slushed with conquest, and commanded by Hannibal. The moment Capua was taken, that moment the walls of Carthage trembled. They caught the infection, and grew fond of pleasure; which rendered them esseminate, and of course an easy prey their enemies.

WHAT was it destroyed the republic of hens, but the conduct of Pericles, who, by his rnicious politics, first debauched the people's nds with shews and festivals, and all the studied s of case and luxury, that he might, in the can time, securely guide the reins of empire, d riot in dominion? He it was that first laid soundation of Philip's power: nor had a man Macedon ever thought of enslaving Greece, Pericles had not first made them slaves to pleate.

IT is to the victory over Antiochus, and the nquest of Asia, that Pliny dates the corruption the manners of the Roman commonwealth, and the fatal change that happened in it by introcing at Rome, with the riches it brought thir, a tafte for luxury and voluptuousness. Asia *, nquered by the arms of Rome, in its turn conered Rome by its vices. + Foreign riches put end to the love of industry and the ancient simcity which had been the principles of its hour and strength. Luxury t, which entered me as in triumph, with the fuperb spoils of ia, brought with it in its train all kinds of diflers and crimes, made more havock than the oft numerous armies could have done, and in t manner avenged the conquered globe. Thus face of the state was changed, virtue, valour, d difinterestedness were no longer esteemed;

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^{*} Armis vicit, vitijs victus eft. SEN. BE ALEX.

[†] Prima peregrinos obseæna pecunia mores ntulit, et turpi fregerunt secula luxu

Divitiæ molles——

1. Nullum crimen abest facimusque libidinis, ex quo
aupertas Roma perit——

fævior armis uxuria incubuit, victumque ulciscitur orbem.

the opposite vices prevailed, and the government from just and wife, became tyrannical and insupportable *.

ENGLAND is now a rich, victorious, polite, and scientific nation. Now, therefore, is the time that we ought to keep a more than ordinar watchful eye over our manners; and established few needful restraints, to preserve, as long as we can, some degree of industry, frugality and some tude, alive among us, that the day may be late in which we are to sink; for sink we certainly shall under our prosperity, as the nations of past age have done before us.

WHAT is the fubtle fecret poison which the lurks under the pomp of luxury and the charms of pleasure, and is capable of enervating at the fame time both the whole strength of the body and the vigour of the mind? It is not very diff cult to comprehend why it has this terrible effect When men are accustomed to a fost and volume tuous life, can they be very fit for undergoing the fatigues and hardships of war? Are they que lified for fuffering the rigour of the feafons, # enduring hunger and thirst, for passing whole nights without fleep upon occasion, for going through continual exercise and action, for facing danger and despising death? The natural effect of voluptuousness and delicacy, which are the inseparable companions of luxury, is to rende them subject to a multitude of false wants and necessities, to make their happiness depend upon a thousand trifling conveniencies and superfluities

^{*} Hæc primo paulatim erescere, interdum vindicari. Pos, ul contagio quasi pestilentia, invasit, civitas immutata, imperium, a justissimo atque optimo, crudele intolerandumque sactum.

SALLUST. BEL. CATIL

hich they can no longer be without, and to ve them an unreasonable fondness for life on count of a thousand secret ties and engagements at endear it to them, and which by stifling in sem the great motives of glory, of zeal for their since, and love for their country, render them arful and cowardly, and hinder them from exosing themselves to dangers which may in a soment deprive them of all those things wherein they place their felicity.

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MAGISTRATE.

SENTIMENTS.

THE judge, in giving his suffrage, ought not to consider himself as alone, nor that he is t liberty to pronounce according to his own inlinations; but to represent to himself that he has round him, law, religion, equity, integrity, and delity, which form his council, and ought to ictate his words.

In the same manner as the people are subserient to the magistrates, magistrates are subserient to the laws; and it may be truly said, that he magistrate is a speaking law, and the law a sute magistrate.

Religion in a magistrate strengthens his authoity, because it procures veneration, and gains epute to it; and in all the affairs of this world so nuch reputation is indeed so much power.

Titles of honour conferred on such as have no ersonal merit, are at best but the royal stamp set pon base metal.

It is not the place that maketh the person, but the person that maketh the place honourable.

Men must have public minds as well as salaries; or they will serve private ends at the public cost. It was Roman virtue that raised the

Roman glory.

The world is a theatre; the best actors are those that represent their parts most naturally; but the wisest are seldom the heroes of the play. It is not to be considered who is prince, or who is peasant; but who acts the prince, or the peasant best.

EXAMPLES.

BY the taking of Syracuse, all Sicily becames province of the Roman empire; and Sicily would have been happy in being governed by the Romans, if they had always given her such magistrates as Cicero, knowing like him in the obligations of his functions, and like him intent upon the due discharge of them. It is highly pleasing to hear him explain himself upon this subject.

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After having invoked the gods as witnesses of the fincerity of what he was going to fay, he proceeds thus, " In all the employments with which the Roman people have honoured me to this day, I have ever thought myself obliged, by the mot facred ties of religion, worthily to discharge the duties of them. When I was made questor, I looked upon that dignity, not as a gratuity conferred upon me for my particular use, but as a deposit confided to my vigilance and fidelity. When I was afterwards fent to act in that office, I thought all eyes were turned upon me, and that my person and administration were in a manner exhibited as a spectacle to the view of all the world:

all pleasures of an extraordinary kind, but n those which are authorised by nature and essity. I am now intended for ædile. I call gods to witness, that how honourable soever dignity seems to me, I have too just a sense ts weight not to have more solicitude and diset than joy and pleasure from it: so much I re to make it appear, that it was not bestowed in me by chance or the necessity of being silled but consider deservedly by the choice and disement of my country." Cic. Verr. vii. n. 35.

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THE young people of Athens, dazzled with glory of Themistocles, Cimon, and Pericles, full of a wild ambition, after having received, fome time, the lessons of the Sophists, who mised to make them great politicians, conved themselves capable of every thing, and ired at the highest employments. One of fe, named Glauco, had taken it fo strongly into head to enter upon the administration of pubaffairs, that none of his friends were able to ert him from a defign so little confistent with age and capacity. Socrates, meeting him one , very genteelly engaged him in a conversation on the subject. "You are desirous then of a re in the government of the republic?" faid rates. "True," replied Glauco. "You not have a more honourable design," answered rates; " for if you succeed you will have it in r power to ferve your friends effectually, to randize your family, and to extend the cons of your country. You will make yourfelf own not only to Athens, but throughout all eece; and perhaps your renown, like that of emistocles, may spread abroad among the bar-Vol. II.

barous nations." So fmooth and infinuating prelude was extremely pleafing to the youngm He staid willingly, and the conversation continue Since you defire to be esteemed and honour no doubt your view is to be useful to the pi lic?" " Certainly." " Tell me then, I feech you, in the name of the gods, what is first service you propose to render to the state As Glauco feemed at a lofs, and meditated up what he should answer, " I presume," continu Socrates, " it is to enrich it, that is to fay, augment its revenues." " My very though You are well versed then, undoubtedly, in revenues of the state, and know perfectly to wh they amount; you have not failed to make the your particular study; in order that if a fu should happen to fail by any unforeseen accide you might be able to supply the deficiency another." "I protest," replied Glauco, "in never entered into my thoughts." "At leasty will tell me to what the expences of the repul amount; for you must know the importance retrenching fuch as are superfluous." "I own fays Glauco, " I am as little informed in point as the other." "You must therefore m your defign of enriching the state to another time for it is impossible you should do it whilst you unacquainted with its revenues and expence " But," faid Glauco, " there is still anot means which you have not mentioned; at may be enriched by the ruin of its enemia "You are in the right," replied Socrates; " that depends upon its being the strongest, other wife it incurs the danger of lofing what it h For which reason, he who talks of engaging a war, ought to know the forces on both fid that if he finds his own party strongest, he m

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lly advise the war, and if weakest, dissuade people from undertaking it. Now do you we the strength of our republic, and that of enemies, by sea and land? Have you a state nem in writing? Be so kind as to let me see "I have it not at present," said Glauco. see then," said Socrates, "that we shall not ently enter into a war, if you are charged the government: for you have abundance of airies to make, and much pains to go through, re you will resolve upon it."

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le ran over several other articles no less imant, with which Glauco was equally unacnted, till he brought him to confess how ulous those people were who have the rashto intrude into government, without any r preparation for the service of the public, that of an high efteem for themselves and an oderate ambition of rifing to the first places dignities. " Have a care, dear Glauco," Socrates, " left a too warm defire of honours ld deceive you into purfuits that may cover with shame, by setting your incapacity and er abilities in full light." Glauco improved the wife admonitions of Socrates, and took to inform himself in private before he vento appear in public. This is a lesson for all and may be very useful to persons in all ons and conditions in life.

MAN must be very simple to believe that mechanic arts are to be acquired without elp of proper masters, and that the knowledge site in the governing states, which is the est degree of human prudence, demands no lous labour and application. The great care h Socrates took in regard to those who aspired

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at public employments, was to form their maners upon the folid principles of probity and justice; and especially to inspire them with a since love of their country, with the most ardent pass for the public good, and an high idea of the power and goodness of the gods; because with out these qualities, all other abilities serve on to render men more wicked and more capable doing evil. Xenoph. Memorab. l. iv. p. 80

IDO not know whether the young Adrastus a good judge; but I know his morals, his ple fures, and amusements: he is sportful, spright amorous, volatile and indolent. He concein an aversion to books in his infancy, which continued ever fince; especially law cases, repor and precedents. He is fomewhat less prejudid against pamphlets, he has turned over feveral Ti gedies and Comedies. He loves good cheer, above all, long suppers; he is fond of gamin dancing, arms, and horses: no amusements, b those which are sedentary, come amiss to hi You perceive I had my reasons for acquainti you at first that Adrastus was a magistrate; fin if you had judged of him only by his picture, y would doubtless have taken him for a youngoffe or a page of the back-stairs.

an ancient judge, whose knack at determine causes by rote, acquired by sixty years practice serves to supply his want of capacity. He know hat a young barrister would say at first sight; therefore indulges himself in a prosound sleep what he cause is pleading, and yet gives his opinion of it when it is over. His age and infinite ties secure him from being perverted by solicitated

r ma icitations of the fair; and on this fide his inrity is invulnerable. If any charms have the wer to seduce him, they must be the charms of d: but ther the fum must be equivalent to the vice; his virtue disdains the temptation of an linary bribe.

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There is no reason to fear his being influenced neglect his duty by tenderness or compassion; that the remorfe, the anguish and despair of criminal should melt his zeal for justice into y. When a convict is to be fentenced to caal punishment, affure yourfelf that he will not fe the opportunity of doing it: this is an act of at authority of which he is jealous. His heart sbeen fo long hardened against prayers and tears, has been fo long an intrepid spectator of exetions and death, that he would rather fend enty innocent persons to the gallows, than fufone guilty to escape. If there were on the ach twenty fuch judges as Adrastus and Menapus, can it be imagined that innocence would a fufficient security against condemnation?

MAGNANIMITY.

SENTIMENTS.

MAGNANIMITY is fufficiently defined by its name; yet we may fay of it, that it is e good fense of pride, and the noblest way of equiring applause. It renders the soul superior the trouble, disorder, and emotion which the ppearance of great danger might excite; and it

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is by this quality that heroes maintain their train quillity, and preserve the free use of their reason the most surprising and dreadful accidents.

It admires the same quality in its enemy; an fame, glory, conquests, desire of opportunities pardon and oblige their opposers, are what glo in the minds of the brave. Magnanimity at courage are inseparable.

EXAMPLES.

THE inhabitants of Privernum being subdu and taken prisoners after a revolt, one them being asked by a Roman senator, who w for putting them all to death, what punishme he and his fellow captives deferved, answered wi great intrepidity, "We deserve that punishme which is due to men who are jealous of their libe ty, and think themselves worthy of it." Plan tinus perceiving that his answer exasperated for of the fenators, endeavoured to prevent the effects of it, by putting a milder question to the prisoner: "How would you behave," fays he," Rome should pardon you?" " Our conduct," plied the generous captive, "depends upon your If the peace you grant be an honourable one, yo may depend on a constant fidelity on our parts if the terms of it be hard and dishonourable, la no stress on our adherence to you." Some of the judges construed these words as menaces; but the wifer part finding in them a great deal of magni nimity, cried out, that a nation whose only defin was liberty, and their only fear that of losing it, w worthy to become Roman. Accordingly a decre passed in favour of the prisoners, and Privernut was declared a municipium. Thus the bold for cerity of one man faved his country, and gaine

MAGNANIMITY.

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the privilege of being incorporated into the oman state. Liv. lib. viii. c. 20, 21.

SUBRIUS FLAVIUS, the Roman tribune, ing impeached for having conspired against the e of the emperor Nero, not only owned the arge, but gloried in it. Upon the emperor's king him what provocation he had given him to othis death? "Because I abhorred thee," said avius, though there was not in the whole army e more zealously attached to thee than I, fo ng as thou didst merit affection; but I began to te thee when thou becamest the murderer of thy other, the murderer of thy brother and wife, charioteer, a comedian, an incendiary, and a rant." Tacitus tells us, that the whole coniracy afforded nothing which proved fo bitter d pungent to Nero as this reproach. He orred Plavius to be immediately put to death, hich he fuffered with amazing intrepidity. then the executioner defired him to stretch out sneck valiantly, "I wish," replied he, "thou ayest strike as valiantly."

SULPICIUS ASPER, the centurion, anher of the conspirators, being asked by Nero, hy he had conspired against him? answered in sew words: "Because there was no other relief ainst thy abominable enormities."

WHILE Athens was governed by the thirty rants, Socrates the philosopher was summoned the senate house, and ordered to go with some her persons, whom they named, to seize one con, a man of rank and fortune, whom they demined to put out of the way, that they might joy his estate. This commission Socrates statly

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refused.

ALEXANDER the Great, having totally de feated the numerous army of Porus, an India prince, of great courage and prudence, defired t fee him. After much intreaty, Porus confente and accordingly fet forward. Alexander, who ha been told of his coming, advanced forward in orde to receive him, with some of his train. Bein come pretty near, Alexander stopped, purposely take a view of his flature and noble mien, he be ing much above the common height*. Porusd not seem dejected at his missortune, but cameu with a resolute countenance, like a valiant warrio whose courage in defending his dominions ough to acquire him the esteem of the brave prince wh had taken him prisoner. Alexander spoke fin and with an august and gracious air asked him " How he defired to be treated?" " Like king," replied Porus. "But," continued Ale ander, "do you ask nothing more?" "No, replied Porus, " all things are included in the fingle word." Alexander, struck with this great ness of soul, the magnanimity of which seems heightened by diffress, did not only resto him his kingdom, but annexed other pro vinces to it, and treated him with the highe testimonies of honour, esteem, and friendshi

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orus was faithful to him till his death. It is rd to say, whether the victor or the vanquished ft deserved praise on this occasion.

WHEN the Scythian ambaffadors waited on exander the Great, they gazed attentively upon m for a long time without speaking a word, beg very probably surprised (as they formed a Igment of men from their air and stature) to d that his did not answer the high idea they tertained of him from his fame. At last, the deft of the ambassadors addressed him thus: Had the gods given thee a body proportionable thy ambition, the whole universe would have en too little for thee. With one hand thou buldst touch the East, and with the other the left, and, not fatisfied with this, thou wouldst low the fun, and know where he hides himfelf. it what have we to do with thee? we never fet ot in thy country. May not those who inhabit oods be allowed to live, without knowing who ou art, and whence thou comest? We will ither command over, nor submit to any man. nd that thou mayest be sensible what kind of ople the Scythians are, know, that we received om heaven, as a rich present, a yoke of oxen, a owshare, a dart, a javelin, and a cup. These emake use of, both with our friends and against renemies. To our friends we give corn, which procure by the labour of our oxen; with them e offer wine to the gods in our cup; and with gard to our enemies, we combat them at a difnce with our arrows, and near at hand with our velins. But thou, who boasted thy coming to tirpate robbers, thou thyself art the greatest bber upon earth, Thou hast plundered all naons thou overcamest, thou hast possessed thyself F 5 of

of Lydia, invaded Syria, Persia, and Bactriana thou art forming a defign to march as far as India and now thou comest hither to seize upon our herds of cattle. The great possessions thou half only make thee covet more eagerly what thou had not. If thou art a god thou oughtest to do good to mortals, and not deprive them of their posses fions. If thou art a mere man, reflect always or what thou art. They whom thou shall not mole will be thy true friends, the strongest friendships being contracted between equals; and they are esteemed equals who have not tried their strengt against each other: but do not imagine that those whom thou conquereft can love thee." This Alexander's exact character, and in which then is nothing to be rejected. Q. CURT.

POLYXENUS, Dionyfius's brother-in-law who had married his fifter Thefta, having joined in a conspiracy against him, fled from Sicily, a avoid falling into the tyrant's hands. Dionyshu fent for his fifter, and reproached her very much for not apprifing him of her husband's intender flight, as she could not be ignorant of it. She replied without expressing the least surprise of fear, "Have I then appeared so bad a wife to you, and of fo mean a foul, as to have abandoned my husband in his flight, and not to have defired my husband in his flight, and not to have defire to share in his dangers and misfortunes? No! knew nothing of it; or I should have been much happier in being called the wife of Polyxenus the exile, in all places, than in Syracuse, the siste of the tyrant."

Dionysius could not but admire an answer & full of spirit and generosity; and the Syracusans in general, were so charmed with her magnanimie to

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mours, equipage, and train of a queen, which e had before, were continued to her during her e; and after her death, the whole people atnded her body to her tomb, and honoured her neral with an extraordinary appearance. PLUT. DION.

RICHARD the First, king of England, havginvested the castle of Chalus, was shot in the oulder with an arrow; an unskilful surgeon enavouring to extract the weapon, mangled the th in such a manner, that a gangrene ensued. he castle being taken, and perceiving he should t live, he ordered Bertram de Gourdon, who ad fhot the arrow, to be brought into his presence. ertram being come: "What harm," faid the ing, "did I ever do thee that thou shouldst kill e?" The other replied with great magnanimity nd courage, "You killed with your own hand y father and two of my brothers, and you like-ise designed to have killed me. You may now tiate your revenge. I should cheerfully suffer all e torments that can be inflicted, were I fure f having delivered the world of a tyrant, who lled it with blood and carnage." This bold and birited answer struck Richard with remorfe. He rdered the prisoner to be presented with one hunred shillings and fet at liberty; but Maccardec, ne of the king's friends, like a true running de d him to be flayed alive. RAPIN, A.D. 1199. ne of the king's friends, like a true ruffian, order-

ONE of the favourites of king Henry V. when rince of Wales, having been indicted for some nisdemeanor, was condemned, notwithstanding Il the interest he could make in his favour; and ie was fo incenfed at the issue of the trial, that he truck the judge on the bench. This magif-

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trate, whose name was Sir William Gascoign, acted with a spirit becoming his character. He instantly ordered the prince to be committed to prison: and young Henry, by this time sensible of the insult he had offered the laws of his country, suffered himself to be quietly conducted to gao by the officers of justice. The king, (Henry IV.) who was an excellent judge of mankind, was no sooner informed of this transaction, than he cried out in a transport of joy, "Happy is the king who has a magistrate possessed of courage to execute the laws; and still more happy in having a son who will submit to such chassissement!"

THE love of liberty, and a true devotion to its cause, seems to have been implanted by nature in the breafts of our forefathers; it shone in the persons and characters of the Silures, a powerful, hardy, and warlike pation, who inhabited the counties of Hereford, Monmouth, and the adjacent provinces of South-Wales. It shone particularly in the character and person of their monarch Caractacus, a prince of noble birth and an undaunted spirit. Though his forces were inferior to the Romans, who invaded his dominions, yet he defended himfelf with invincible bravery for nine years successively: but being at last defeated in a pitched battle with Oftorius, he fled to his mother-in-law Cartifmundua, queen of the Brigantines, who treacherously seized his person, and betrayed him to the Romans, by whom he was fent with the rest of his family, in chains, to Rome. The behaviour of Caractacus in that metropolis of the world was truly great. When brought before the emperor, he appeared with a manly, decent, and composed countenance, and addreffed addressed himself to Claudius in the following

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"If in my prosperity the moderation of my conduct had been equivalent to my birth and fortune, I should have come into this city not as a captive but as a friend: nor would you, Cæfar, have disdained the alliance of a man born of illustrious ancestors, and ruler over several nations. My present fate is to me dishonourable, to you magnificently glorious. I once had horfes; I once had men; I once had arms; I once had riches: can you wonder I should part with them unwillingly? Although as Romans, you may aim at universal empire, it does not follow that all mankind must tamely submit to be your slaves. If I had yielded without refistance, neither the perverseness of my fortune, nor the glory of your triumph, had been fo remarkable. Punish me with death, and I shall foon be forgotten. me to live, and I shall remain an everlasting monument of your clemency."

The manner in which this noble speech was delivered, affected the whole audience, and made such an impression on the emperor, that he ordered the chains of * Caractacus and his family to be taken off: and Agrippina, who was more than an equal affociate in the empire, not only received the captive Britons with great marks of kindness and compassion, but confirmed to them the enjoyment of their liberty.

TACITUS.

^{*} As every thing relating to so great a man deserves notice, it would be injurious not to mention the restlection he made on viewing the city, and admiring the beauties of Rome, "Nothing," says he, "furprises me so much, as that the Romans, who have such magnificent palaces of their own, should envy the wretched huts and cabins of the Britons."

CHARLES I. King of England, was a mo. narch whose principles, conduct, fortune, and death, by powerfully engaging the opposite interests of men, have given rise to bitter and irreconcilable contest. Regarded as the martyr to church and state, the patron of the clergy, the fupport of the nobility, we behold him, in the representations of a confiderable party, adorned with every flower of panegyric. By the bigots of a different perfuasion his memory, notwithstanding the tribute he paid to his errors, is held in the highest detestation. Without approving or condemning either party, this we may affert as an incontestable truth, that he bore his fate unparalleled in the annals of princes, with a magnanimity that would have done honour to the best cause in the world. This will appear by a concife recital of his trial, condemnation, and execution, with which every Englishman ought to be acquainted.

During the preparative measures to bring the king to a trial, he, by the direction of the army, was removed from Hurst Castle to Windsor: by the same authority (which at this time was supreme) every symbol of royalty was withdrawn, and it was commanded that he should be served by his attendants without ceremony. From the second of January 1648, to the nineteenth of the same month, the terms of the important trial had been adjusting. The special commission was composed of the prime officers of the army, several members of the lower house, and several citizens of London: it consisted of one hundred and thirty three persons *, and was nominated the high-court

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^{*} Though there were 100 nominated to the high commission, there were not above 50 odd who had courage enough to engage personally in the daring office.

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of justice. Bradshaw, a lawyer of note, was by his fellow commissioners elected president: Coke was appointed folicitor for the people: Doriflaus Steel and Alk, affistants to the court. Westminfler Hall was fitted up for their fitting; and the ceremony with which the whole transaction was conducted, corresponded in pomp and dignity to hefingular, the great occasion; a sovereign prince brought before the tribunal of his own subjects, and tried by their delegates for his misgovernment and breach of trust. Deudy, the serjeant at arms to the house of commons, by beat of drum and found of trumpet, had, in the palace-yard, at the Old Exchange, and in Cheapfide, proclaimed to the people the time when the commissioners of the high-court of justice commenced sitting; and that all those who had any thing to say against the king would be heard.

On the 20th of January the commissioners proceeded in state from the Painted Chamber to Westminster Hall. Colonel Humphry carried the fword before the president, serjeant Deudy the mace, and twenty gentlemen (commanded by coonel Fox) attended as his guard of partizans. The royal prisoner, who, for the purpose of his trial, had been removed from Windfor to St. James's, was by a strong guard of musqueteers, conveyed by water to Westminster-Hall. A chair of crimson velvet was prepared for him without the bar, and thirty officers and gentlemen waited with halberts behind it. The folicitor of the commons, in his charge against the king, represented, that Charles Stuart, being admitted king of England, and entrusted with a limited power, had, with the wicked defign to erect an unlimited and tyrannical government, traitoroufly and malicioufly levied war against the people and their reprefentatives: that on behalf of the people, he did, for this treasonable breach of trust impeach him as a tyrant, a traitor, a murderer, and a public and implacable enemy to the commonwealth.

On the conclusion of the charge, the king de. manded by what authority he was brought before that court? He told the commissioners to remember he was their king, their lawful king, and to beware of the fins with which they were going to stain themselves and the land. He was answered by the president, that he was tried in the name and by the authority of the parliament affembled and the good people of England. Charles objected, that both king and house of lords were necessary to constitute a parliament: he had a trust, he faid, committed to him by God, by old and lawful descent; and he would not betray it to anfwer to a new and unlawful authority. He again bade the commissioners remember he was their hereditary fovereign; and that the whole authority of the state, when free and united, was not entitled to try him, who derived his dignity from the Supreme majesty of heaven: that, admitting these extravagant principles, which place the origin of power in the people, the court could plead no authority delegated by the people, unless the confent of every individual, down to the meanest, the most ignorant peafant, had been previously asked and obtained *. There was no jurisdiction on earth could try a king: the authority of the obedience to kings was clearly warranted and strictly commanded both in the Old and New Tef-

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^{*} This argument is mere sophistry, the sense of the people, in their collective capacity, never can come to any determined conclufive point, unless the sense of the majority is binding to the whole tament;

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ament; this, if denied, he was ready instantly prove; " where the word of a king was, there ras power, and who might fay unto him what oest thou?" He owned, he said, he was entrusted; facred trust had been committed to him by God, he liberties of his people, which he would not etray by recognizing a power foundedon violence nd usurpation. He had taken arms, and frequentexposed his life in defence of public liberty, defence of the constitution, in defence of the indamental laws of the kingdom, and was wilng to feal with his blood those precious rights for thich he had fo long in vain contended. To the ing's affertion, that he had taken up arms to deend the liberty of the constitution, and that he ow pleaded for the rights and freedom of all his abjects, the president returned, "How great a riend, fir, you have been to the laws and liberties f thepeople, let all England and the world judge: our actions have sufficiently declared it, and our meaning has been written in bloody characers throughout the kingdom." The court was eminded by the prisoner, that the laws of Engand determined the king could do no wrong; owever, he was able, he faid, by the most fatifactory reasons to justify his conduct, but must orego the apology of his innocence, left by ratiying an authority no better founded than that of obbers and pirates, he should be justly branded as he betrayer, instead of applauded as the martyr, f the constitution.

Three several days the king was produced beore the court, and as often urged to answer to
is charge. The fourth, on his constantly peristing to decline its jurisdiction, the commisioners examined witnesses, by whom it was

proved, that the king had appeared in arms against his people. Before the paffing fentence, Charles earnestly defired to be admitted to a conference with the two houses: he had something to propose, he said, which he was sure would be for the welfare of the kingdom and liberty of the fubject. It was supposed that he intended to offer to refign the crown to his fon; and fome of the commissioners pressed that he might be heard, This was not the opinion of the majority; and the commissioners, returning from the court of wards, where they had adjourned to confulton the king's proposal, acquainted the prisoner, that his request was considered as a delay of justice The president passed sentence of death, by severing the head from the body; and all the member of the court stood up in token of approbation.

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Three days only were allowed the king between his fentence and execution. This interval he passed in reading and devotion, and preserved, from the time when his intended fate was made known to him, to his last moments, a perfect tranquillity and composure; nor can his bitterest enemies deny, that in his conduct under the dreadful apprehension of a violent death, was united the magnanimity of herossen, with the patience of

martyrdom.

The scaffold for execution was erected before the palace of Whitehall. Care was taken that it should be sufficiently surrounded with soldiers, to prevent disorder or interruption; and the king, finding himself shut out from the hearing of the people, addressed a speech to colonel Tombinson, the commander of the guard, in which he afterted his innocence in the war he had levied, termed it defensive, accused the parliament of having first

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first enlisted forces; and averred that he had no other object in his military operations than to preserve entire that authority which had been transmitted to him by his ancestors; insisted on a persect innocence towards his people; forgave his memies; and exhorted the people to return to the paths of obedience, and to submit to the government of their lawful sovereign, his son and uccessor.

Bishop Juxon, whose attendance the king had ery particularly and earnestly defired, rememered his master, that the people would expect im to make some declaration on the point of reigion. On this the king very earnestly proeffed, that he had ever lived, and now died in he religion of the church of England. e was preparing for execution, the bishop oured out a few lifeless exhortations; to these he king returned; " I go from a corruptible to n incorruptible crown, where no diffurbance an have place." Then laying his head upon he block, the executioner (whose face was conealed in a vizor) severed it with one stroke from he body: an affistant (in the like disguise) held up to the spectators, streaming with blood, nd, after the usual manner, observed in similar xecutions, cried aloud, "This is the head of a raitor."

Thus, by a fate unparalleled in the annals of rinces, terminated the unfortunate life and turulent reign of Charles Stuart, king of England. To a mind foftened by habits of amusement, and ntoxicated with ideas of self-importance, the ransition from royal pomp to a prison, from asy, gay, and luxurious life, to a premature and solent death by the hands of an executioner, are unishments so sharp and affecting, that we are

apt to dwell on his hardships, and forget his crimes; to throw the mantle of oblivion over the dark parts of his character, and only to remember that he bore his sufferings in a manner which would have done honour to the best cause.

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In the character of Charles, as represented by his panegyrifts, we find the qualities of temper. ance, charity, regularity, piety, equity, humanity, dignity, condefcension, and equanimity; some have gone so far as to allow him integrity; and many writers who condemn his political principles give him the title of a moral man. Mrs. Macaulay, in her History of England, vol. 4 p. 393 & seq. has given us his character in the following words; " Paffion for power was Charles's predominant vice; idolatry to his regal prerogatives his governing principle; the interest of his crown legitimated every measure, and sanctified in his eye the widest deviation from moral rule. His religion was to this a fecondary and Subordinate affection. The prelates of the church of England paid him an impious flattery; the inculcated a flavish dependence on the regal authority; the corruptions in their ecclefiaffical dif cipline fostered superstition; superstition secured their influence over the people; and on these grounds, and to these ends, they kept an interest in the king's heart, which continued to the last period of his life. If Charles had a higher effe mation of the faith in which he had been educated than of popery, it was because the principles of popery acknowledged a fuperior allegiand to their spiritual than their temporal prince; but regarding that superstition to be more favourable to the interests of monarchy, he preferred it to the religion of any differing feet, and publicly avowed his wish, that there never had been **schiff**

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chism in the church. Neither gratitude *, clenency, humanity +, equity, nor generofity, have lace in the fair part of Charles's character. Of he virtues of temperance, fortitude, and personal ravery, he was undeniably possessed. His manpers partook of the diffipation, and his conversaion of the indecency of a court. His chaftity has een called in question by an author of the highest epute 1; and were it allowed, it was tainted by n excess of uxoriousness, which gave it the proerties and the consequences of vice. The want f integrity is manifest in every part of his conuct; which, whether the corruption of his judgment or heart, loft him fair opportunities of reintatement in the throne, and was the vice for which bove all others, he paid the tribute of his life. His intellectual powers were naturally good, and o improved by a continued exercise, that, though n the beginning of his reign he spoke with diffiulty and hesitation, towards the close of his life e discovered in his writing purity of language and dignity of stile, in his debates a locution and uickness of conception. The high opinion he intertained of regal dignity occasioned him to oberve a stateliness and imperiousness of manner, which, to the rational and intelligent, was unamiable and offenfive; by the weak and the formal

^{*} The favours which Charles's fortune obliged him to receive rom his subjects, he regarded only as obligations of duty to their rince, and any failure in the lengths he exacted of them, cancelled he merits of former services. Ludlow.

[†] The prisoners of war in places immediately under his command, were treated with inhuman cruelty, and there are some racts of history which shew an indifference, or rather hardness of least to the sufferings of others. In the times of war he was seldom ten to be forrowful for the slaughter of his people or soldiers.

¹ Milton. He had one or two natural children. Lilly Observ.

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it was mistaken for dignity. In the exercise of horsemanship, he excelled; had a good taste, and even skill in several of the polite arts; but though a proficient in some branches of literature, was no encourager of useful learning, and only patronized adepts in the jargon of the divine right and utility of kings and bishops. His understanding in this point was fo depraved by the prejudices of his education, the flattery of priefts, and the affect tions of his heart, that he would never endure conversation which tended to inculcate the principles of equal rights in men; and notwithstand. ing the particularity of his fituation enforced his attention to the doctrines of this kind, he went out of the world with the fame fond prejudices with which he had been fostered in the nursery, and cajoled in the zenith of his power.

PATIENCE.

SENTIMENTS.

THE evils by which life is embittered may be reduced to these four. 1. Natural evils; or those to which we are by nature subject as men, and as perishable animals. The greatest of these are, the death of those whom we love, and of ourselves. 2. Those from which we might be exempted by a virtuous and prudent conduct, but which are the inseparable consequences of imprudence or vice, which we shall call punishments; as infamy proceeding from fraud, poverty from prodigality, debility and disease from intemperance. 3. Those by which the fortitude of the

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and are exercised, such as the persecutions raised gainst them by the wicked. To these may be ided, 4. The opposition against which we must expetually struggle, arising from the diversity of ntiments, manners, and characters of the perns among whom we live.

Under all these evils, patience is not only nestary, but useful; it is necessary, because the ws of nature have made it a duty, and to murur against natural events is to affront Province; it is useful, because it renders our suffer-

gslighter, shorter and less dangerous.

Is your reputation fullied by invidious calumes? rejoice that your character cannot suffer but false imputations. You are arraigned in a urt of judicature, and are unjustly condemned: fion has influenced both your profecutor and ur judge, and you cannot forbear repining that u fuffer, although innocent. But would it have en better that you should have suffered being ilty? Would the greatest misfortune that can fall a virtuous man, be to you a consolation? he opulence of a villain, the elevated station which he is raifed, and the honours that are id to him, excite your jealoufy, and fill your fom with repinings and regret. What! fay u, are riches, dignity, and power referved for th wretches as this! Cease these groundless irmurs. If the possessions you regret were al benefits, they would be taken from the cked and transferred to you. What would u fay of a fuccessful hero, who having delired his country, should complain, that his feres were ill requited, because a few sugarambs were distributed to some children in his esence, of which they had not offered him a ire? Ridiculous as this would appear, your complaints

of all no reward to confer on you, but perishable riches and empty precarious honour?

It is fancy, not the reason of things, that make life so uneasy to us. It is not the place nor the condition, but the mind alone that can make an

body happy or miferable.

He that values himself upon conscience, no opinion, never heeds reproaches. When I a evil spoken of, I take it thus: if I have not deferved it, I am never the worse; if I have, I will mend.

Men will have the same veneration for a perfethat suffers adversity without dejection, as ford molished temples, the very ruins whereof area

verenced and adored.

A virtuous and well-disposed person, is like good metal; the more he is fired, the more he refined, the more he is opposed, the more he approved: wrongs may well try him and tout him, but cannot imprint in him any false stamp

The man therefore who possesses this virtue (patience), in this ample sense of it, stands up an eminence, and sees human things below him the tempest indeed may reach him, but he stands secure and collected against it upon the basis conscious virtue, which the severest storms of seldom shake, and never overthrow.

Refign'd in ev'ry state
With patience bear, with prudence push you sat
By suffering well our fortune we subdue,
Fly when she frowns, and when she calls push

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EXAMPLES.

HIBERIUS, the Roman emperor, at the beginning of his reign, acted in most things a truly generous, good-natured, and clement ince. All flanderous reports, libels, and lamons upon him and his administration, he bore th extraordinary patience, faying, "That in ree state the thoughts and tongues of every man ght to be free:" and when the fenate would ve proceeded against some who had published els against him, he would not consent to it, ing, "We have not time enough to attend to h trifles: if you once open a door to fuch inmations, you will be able to do nothing else; under that pretence, every man will revenge nfelf upon his enemies, by accusing him to " Being informed, that one had spoken destingly of him: " If he speaks ill of me," says "I will give him as good an account of my ds and actions as I can; and if that is not icient, I will fatisfy myself with having as bad opinion of him as he has of me." Thus far n Tiberius may be an example to others.

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VESPASIAN, the Roman emperor, never ght to revenge the affronts which he had fufd in the reign of Nero, but generously foreall who had injured or reviled him. Being that prince's reign forbid the court, and not wing what to do, he had recourse to Phæbus, emperor's freedman, asking him, whither he add go? Phæbus returned him no other and, but that he might go hang himself, and if him out of his room. The freedman coming

coming to beg his pardon, after he was made emperor, Vespasian was provoked no farther, that

to bid him begone in the fame terms.

One Mucianus, having given the emperor judicause to be offended, he complained of him to friend, but ended his complaints with these markable words; "Yet I myself am but a man and consequently not free from blame." Sum c. viii, ix, &c.

father's example in this respect, not suffering a person to be prosecuted for speaking disrespectful of him. "If they blacken my character und servedly," says he, "they ought rather to pitied than punished; if deservedly, it would a crying piece of injustice to punish them see speaking truth."

OF all the philosophers which the fect of Stoics ever produced, Epictetus is by far them renowned. He is supposed to have been a nat of Hierapolis in Phrygia, was for fome time flave, and belonged to Epaphroditus, one Nero's life-guard. He reduced all his philoso to two points only, viz. "To fuffer evils" patience, and enjoy pleasures with moderation which he expressed with these two celebra words, aige & awixe; that is, bear and forth Of the former he gave a memorable example his mafter was one day squeezing his leg, in on to torment him, Epicletus faid to him very calm "You will break my leg;" which happening cordingly; "Did not I tell you," faid he, in ing, " that you would break my leg?" ORIG CELS. 1. vii. SUID. p. 996.

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ONE of the most distinguishing qualities of socrates, was a tranquillity of soul, that no actident, no loss, no injury, no ill-treatment, could wer alter. Some have believed that he was by tature hasty and passionate, and that the moderation to which he had attained, was the effect of is reslections and endeavours to subdue and corect himself; which would still add to his merit.

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* Seneca tells us, that he had defired his friends o apprize him whenever they faw him ready o fall into a passion, and had given them that rivilege over him which he took himself with hem t. Indeed, the best time to call in aid aainst rage and anger, that have so violent and udden a power over us, is when we are yet ourelves, and in cool blood. At the first fignal, the aft animadversion, he either softened his tone, or ras filent. Finding himself in great emotion aainst a slave, "I would beat you," fays he, "if I were not angry." Having received a box on the ar, he contented himself, by only saying with a nile, "It is a misfortune not to know when to ut on a helmet." Socrates meeting a gentleman frank in the street, saluted him, but the gentlean took no notice of it. His friends in commy, observing what passed, told the philosopher, that they were so exasperated at the man's incility, they had a good mind to refent it." But he try calmly made answer, " If you meet any perm on the road in a worse habit of body than ourself, would you think that you had reason to enraged at him on that account; if not, pray ten, what greater reason can you have for being censed at a man of a worse habit of mind than

Seneca de Ira, l. iii. c. 1'5.

[†] Contra potens malum & apud nos gratiosum, dum conspici-

any of yourselves?" But without going out of his house, he found enough to exercise his patiencein all its extent. Xantippe, his wife, put it to the leverest proofs, by her captious, passionate, vio lent disposition. Never was woman of so furious and fantastical a spirit, and so bad a temper. There was no kind of abuse or injurious treat ment which he had not to experience from her She was once so transported with rage against him, that she tore off his cloak in the open street Whereupon his friends told him, that fuch treat ment was insufferable, and that he ought to give her a levere drubbing for it, " Yes, a fine piece of sport indeed," says he, "while she and I were buffering one another, you in your turns, I say pole, would animate us on to the combat; while one cried out, Well done Socrates, another would fay, Well hit, Xantippe." At another time, has ing vented all the reproaches her fury could fing calm and unconcerned behaviour did but irrita her fo much the more, and in the excess of H rage, the ran up flairs and emptied the - pot up his head; at which he only laughed, and fail That so much thunder must needs produce Alcibiades, his friend, talking will him one day about his wife, told him, he would ed how he could bear fuch an everlatting foold the fame house with him? he replied, "I have accustomed myself to expect it, that it now offen me no more than the noise of the carriages inth Breets," The lame disposition of mind was fible in other respects, and continued with him his last moments. When he was told, that the Athenians had condemned him to die, he replied

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without the least emotion, "and Nature them."

Apollodorus, one of his friends and disciples, havag expressed his grief, for his dying innocent,
"What," replied he with a smile, "would you

ave had me die guilty?"

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This fentence did not shake the constancy of ocrates in the least *. "I am going," fays he, ddreffing himself to his judges with a noble tranuillity, "to fuffer death by your order, to which ature had condemned me from the first moment my birth; but my accusers will suffer no less rom infamy and injustice by the decrees of truth. When the deadly potion was brought him, he rank it off with an amazing fortitude and a renity of aspect not to be expressed or even con-cived.—Till then, his friends, with great vioence to themselves, had refrained from tears; but fter he had drank the poilon, they were no longer heir own mafters, but wept abundantly. dorus, who had been in tears for fome time, egan then to lament with fuch excessive grief, pierced the hearts of all that were present. Sorates alone remained unmoved, and even reprovthis friends, though with his usual mildness e to them, " I admire at you. Ab | what is ecome of your virtue? was it not for this I lent way the women, that they might not fall into refe weaknesses: for I have always heard fay hat we ought to die peaceably, and bleffing the ods! Be at ease, I beg of you, and shew more ontancy and resolution." Thus died Socrates, he wifest and the best man the heathen world ould ever boast of.

PHILIP, king of Macedon, discovered great moderation even when he was spoken to in shock-

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ing and injurious terms. At the close of an audience which he gave to some Athenian ambassadors who were come to complain of some act of hostility, he asked whether he could do them any service? "The greatest service thou couldst do us," said Demochares, "will be to hang thy self." Philip, though he perceived all the person present were highly offended at these words, made the following answer with the utmost calmness of temper: "Go, tell your superiors, that those who dare make use of such insolent language, are more haughty and less peaceably inclined that those who can forgive them." Senec. De land

TO fet the foregoing examples in the mol Briking point of view, let us compare them with the conduct of Rolina. She confesses that he temper is warm; but the public, less tender inthe choice of expressions, calls her warmth of temper rage, fury, and frenzy. She has never once refected that to render our own temper yielding and gentle is the way to meet with less opposition from the tempers of others—That mildness, forbeat ance, and an eafy unaffuming humanity with regard to the imperfections of others, is a virtue of the fairest complexion, and the best ornament of imperfect creatures—She forgets that the universe was not made merely to contribute to her pleafure. Whatever the defires, the imagines to be her due; and whatever disappoints this extravagant expectation, the treats as outrage and infult A child cries, Rosina loses all patience, "What fqualling brat is this? away with it this mo ment !" A servant breaks a glass, "What a fupid clumfy wretch! begone out of my fightpay him his wages." --- She is accidentally alone and folitude becomes irkfome, and immediately her absent friends are upbraided: 56 Where is DOW

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ow the ungrateful Doris? What is become of he negligent Agatha? Where is the false Euhorbus amusing himself? What is the perfidious ylvander doing? What cold friends! in what a orlorn fituation do they leave me! But I'reounce them, and will fee them no more." Caricious, fickle Rosina! What she desired yesteray, is to day her aversion; her only constant with is, that all the changes of her will may be livined and gratified. This is attempted but in ain; to guess at her desires, is almost always to e mistaken: and if by chance they are known, o gratify them is a fruitless attempt; something s always wrong, the fervice is delayed too long; tis precipitated with too much hafte, or it is not erformed with a good grace; carefs her! you re too free; treat her with referve, and you neglect or disdain her; visit her but seldom, she complains of you with all the bitterness of reentment; if your visits are too frequent, you faigue her; and when you disoblige her, you are mmediately made fensible of her displeasure by torrent of invectives, reproaches, and exclamaions. Leave her to grow cool by degrees; for o attempt to appeale, is to increase her passion, When her rage has subsided, you will risk less by emonstrance, but you will not gain more. Her answer will be, "You must allow that I was right in the main: why do not people take more care? I confess I am a little hasty: but this is not a great fault-you must take me as I am." perience ... AVA

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LOVE of one's COUNTRY.

SENTIMENTS.

I OVE of our country is one of the noble paffions that can warm and animate the he man breaft. It includes all the limited and parti cular affections to our parents, children, friends neighbours, fellow-citizens, and countrymen. ought to direct and limit their more confined and partial actions within their proper and natural bounds, and never let them encroach on those for ered and first regards we owe to the great public to which we belong. Were we folitary creature detached from the rest of mankind, and without any capacity of comprehending a public interest or without affections leading us to define and purfue it, it would not be our duty to mind it, not criminal to neglect it. But as we are parts of the public fystem, and are not only capable of taking in large views of its interests, but by the frongest affections connected with it, and prompted to take a share of its concerns, we are under the most facred ties to profecute its fecurity and welfare with the utmost ardour, especially in times of public trial.

This love of our country does not import an attachment to any particular foil, climate, or spot of earth, where perhaps we first drew our breath, though those natural ideas are often affociated with the moral ones, and, like external figns of fymbols, help to ascertain and bind them, but it imports an affection to that moral system, or community,

mmunity, which is governed by the fame laws d magistrates, and whose several parts are varifly connected one with the other, and all united on the bottom of a common interest.

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Wherever this love of our country prevails in genuine vigour and extent, it swallows up all did and felfish regards; it conquers the love of fe, power, pleafure, and wealth; nay, when amiable partialities of friendship, gratitude, wate affection, or regards to a family, come competition with it, it will teach us to facrie all, in order to maintain the rights, and prote and defend the honour and happiness of our untry.

To pursue therefore our private interests in subfination to the good of our country; to be exples in it of virtue, and obedient to the laws: choose such representatives as we apprehend to the best friends to its constitution and liberties : if we have the power to promote fuch laws as vimprove and perfect it; readily to embrace ry opportunity for advancing its prosperity; terfully to contribute to its defence and fupt; and, if need be, to die for it: these are ong the duties which every man, who has the piness to be a member of our free and proant constitution, owes to his country.

arestoute its ledu EXAMPLES.

deeply was the love of his country impressed on the mind of Alexander, the Roman empethat he is faid never to have given any public e out of favour or friendship; but to have ployed fuch only as were both by himself and fenate judged the best qualified for the disge of the trust reposed in them. He prefer-

red one to the command of the guards, who had retired into the country on purpose to avoid the office, faying, that with him the declining fuc honourable employments was the best recommen dation to them. He would not fuffer any in portant employments to be fold, faying, " H who buys must fell in his turn; and it would unjust to punish one for felling, after he has be fuffered to buy." He never pardoned any crim committed against the public; but suffered now to be condemned till his cause was thorough heard, and his offence evidently proved. Her an irreconcilable enemy to fuch as were convident of having plundered the provinces, and oppress the people committed to their care. These never spared, though his friends, favourites, a kinfmen; but fentenced them to death, and cause them to be executed, notwithstanding their qu lity, or former fervices, like common malefactor He banished one of his secretaries for giving council in writing a false account of an affair and caused the finews of his fingers to be cut, the he might never write after. One of his fervan convicted of receiving a bribe, he caused to crucified on the road which led from the city the villa where he frequently refided, that, by fight of the body, which was left on the co others might be deterred from the like praction Eucolpius, the historian, as quoted by Lamp dius, informs us, that he could not even bear fight of fuch public robbers : infomuch that Septimius Aribinus, who had been tried fort crime, but acquitted by favour of Heliogaha coming one day with other fenators to wait w the emperor, Alexander, on feeing him, cried with the utmost disdain, " O ye immortal go is Aribinus still alive, and a fenator! does

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en presume to appear in my presence! furely he kes me to be as wicked as himfelf!" After this caused it to be proclaimed by the public crier, at if any one guilty of the fame crime ever premed to appear in his presence, he should immeately receive his deferved punishment, notwithinding the pardon granted to him by his prede-He was sparing of the public money, flor. ough liberal of his own. He retrenched all the ntions which Heliogabalus, his predecestor, had tled on buffoons, stage-players, charioteers, glaators, &c. faying, that the emperor was but the ward of the people, and therefore could not, thout the utmost injustice, thus wantonly uander away their revenues upon persons no ays useful to them. ALEX. VIT. 119.

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EDWARD the Third, king of England, after ebattle of Creffy, laid fiege to Calais. He had tified his camp in fo impregnable a manner, at all the efforts of France proved ineffectual raise the siege, or throw succours into the y. The citizens, however, under the conade an admirable defence. Day after day the ighish effected many a breach, which they reatedly expected to form by morning; but hen morning appeared, they wondered to beld new ramparts raised nightly, erected out of ruins which the day had made. France had w put her fickle into her fecond harvest, fince ward, with his victorious army, fat down bete the town. The eyes of all Europe were innt on the issue. The English made their apbaches and attacks without remission, but the izens were as obstinate in repelling all their orts. At length, famine did more for Edward G 6:

than arms. After the citizens had devoured to lean carcaffes of their half-ftarved cattle, the tore up old foundations, and rubbish, in fear of vermin : they fed on boiled leather, and the weeds of exhaufted gardens; and a morfel of the maged corn was accounted matter of luxury. In this extremity they resolved to attempt the enmy's camp. They boldly fallied forth; the English joined battle, and, after a long and del perate engagement, count Vienne was take prisoner; and the citizens, who survived the flaughter, retired within their gates. On the eaptivity of their governor, the command to volved upon Eustace Saint Pierre, the mayord the town, a man of mean birth, but of exalts virtue. Eustace soon found himself under the necessity of capitulating, and offered to delive to Edward the city, with all the poffessions an wealth of the inhabitants, provided he permitte them to depart with life and liberty. As Edward had long fince expected to afcend the throne France, he was exasperated to the last degre against these people, whose sole valour had de feated his warmest hopes: he therefore dette mined to take an exemplary, revenge, though wished to avoid the imputation of cruelty. If answered by Sir Walter Mauny, that they's deferved capital punishment, as obstinate train to him, their true and notable fovereign; the however, in his wonted clemency, he confent to pardon the bulk of the plebeians, provided the would deliver up to him fix of their princip citizens, with halters about their necks, as vi tims of due atonement for that spirit of rebe fion with which they had enflamed the commo people. All the remains of this defolate of were convened in the great fquare, and like m arraign

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graigned at a tribunal from whence there was no appeal, expected with throbbing hearts the fentence of their conqueror. When Sir Walter had declared his message, consternation and pale difmay was impressed on every face : each looked upon death as his own inevitable lot; for how should they defire to be faved at the price proposed? Whom had they to deliver up, fave parents, brothers, kindred, or valiant neighbours, who had so often exposed their lives in their defence? To a long and dead filence, deep fighs and groans succeeded, till Eustace Saint Pierre, ascending a little eminence, thus addressed the affembly: " My friends and fellow-citizens, you fee the condition to which we are reduced; we must either submit to the terms of our cruel and enfnaring conqueror, or yield up our tender infants, our wives and chafte daughters, to the bloody and brutal lufts of the violating foldiery. We well know what the tyrant intends by his specious offers of mercy. It does not satiate his vengeance to make us merely miserable, he would also make us criminal: he would make us contemptible; he will grant us life on no condition, fave that of our being unworthy of it. Look about you, my friends, and fix your eyes on the persons whom you wish to deliver up as the victims of your own fafety. Which of these would you appoint to the rack, the ax, or the halter? Is there any here who has not watched for you, who has not fought for you, who has not bled for you? Who, through the length of this inveterate fiege, has not luffered fatigues and miferies a thousand times worse than death; that you and yours might furvive to days of peace and profperity? Is it your prefervers, then, whom you would destine to destruction? You will not, you cannot cannot do it. Justice, honour, humanity, make such a treason impossible. Where then is our resource? Is there any expedient lest, whereby we may avoid guilt and infamy on one hand, or the desolation and horrors of a sacked city on the other? There is, my friends, there is one expedient lest; a gracious, an excellent, a god-like expedient! Is there any here to whom virtue is dearer than life! Let him offer himself an oblation for the safety of his people! he shall not fail of a blessed approbation from that power, who offered up his only Son for the salvation of mankind."

He spoke — but an universal silence ensued. Each man looked around for the example of that wirtue and magnanimity in others, which all wished to approve in themselves though they wanted the resolution. At length Saint Pierre resumed.

"It had been base in me, my fellow-citizens, to promote any matter of damage to others, which I myfelf had not been willing to undergo in my own person. But I held it ungenerous to deprive any man of that preference and estimation, which might attend a first offer on so signal an occasion: for I doubt not but there are many here as ready, pay, more zealous for this martyrdom than I can be, however modesty and the fear of imputed oftentation may withhold them from being foremost in exhibiting their merits. Indeed, the station to which the captivity of count Vienne has unhappily raised me, imports a right to be the first in giving my life for your fakes. I give it freely, I give it cheerfully : who comes next? Your fon! exclaimed a youth, not yet come to maturity. Ah, my child! cried St. Pierre; I am then twice facrificed .- But no-I have rather begotten thee a second time. Thy years are few, but full, my fon ;

fon; the victim of virtue has reached the utmost. purpose and goal of mortality. Who next, my friends? This is the hour of heroes, -- Your kiniman, cried John de Aire! Your kiniman, cried James Wissant! Your kinsman, cried Peter. Wiffant !- " Ah!" exclaimed Sir Walter Mauny, burfting into tears, " why was I not a citizen of Calais?

The fixth victim was still wanting, but was quickly supplied by lot, from numbers who were

now emulous of fo ennobling an example.

The keys of the city were then delivered to Sir. Walter. He took the fix prisoners into his custody. He ordered the gates to be opened, and gave. charge to his attendants to conduct the remaining citizens, with their families, through the camp he described to Very being

of the English.

Before they departed, however, they defired permission to take their last adieu of their deliverers - What a parting! what a scene! they crowded with their wives and children about St. Pierre and his fellow prisoners. They embraced, they clung around, they fell proftrate before them. They groaned; they wept aloud; and the joint clamour of their mourning passed the gates of the city, and was heard throughout the camp.

At length, Saint Pierre and his fellow victims appeared under the conduct of Sir Walter and his guard. All the tents of the English were instantly emptied. The foldiers poured from all parts, and arranged themselves on each side to behold, to contemplate, to admire this little band of patriots as they passed. They murmured their applause of that virtue which they could not but revere even in enemies; and they regarded those ropes which they had voluntarily affumed about their necks, as enligns of greater

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dignity than that of the British Garter.

As foon as they had reached the royal presence, "Mauny," says the king, "are these the principal inhabitants of Calais?" "They are," says Mauny: "they are not only the principal men of Calais: they are the principal men of France, my lord, if virtue has any share in the act of ennobling." "Were they delivered peaceably?" says Edward; "Was there no resistance, no commotion among the people?" "Not in the least, my lord. They are self-delivered, self-devoted, and come to offer up their inestimable heads, as an ample equivalent for the ransom of thousands."

The king, who was highly incenfed at the length and difficulty of the fiege, ordered them to be carried away to immediate execution; nor could all the remonstrances and intreaties of his courtiers divert him from his cruel purpofe. But what neither a regard to his own interest and honour, what neither the dictates of justice, nor the feelings of humanity could effect, was happily accomplished by the more powerful influence of conjugal affection. . The queen, who was then big with child, being informed of the particulars respecting the fix victims, flew into her husband's presence, threw herself on her knees before him, and, with tears in her eyes, befought him not to stain his character with an indelible mark of infamy, by committing fuch a horrid and barbarous deed. Edward could refuse nothing to a wife whom he so tenderly loved, and especially in her condition; and the queen, not fatisfied with having faved the lives of the fix burghers, conducted them to-her tent, where the applauded their virtue, regaled them with a plentiful repair, and havedus celerum) oldered a negalici i

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fent them back to their fellow-citizens. RAPIN'S HIST. ENG. EDW. III.

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THE love of their country, and of the public good, was the predominant passion of the Spartans. Pedaretus having missed the honour of being chosen one of the three hundred who had a certain rank of distinction in the city, went home extremely pleased and satisfied, saying, "He was overjoyed there were three hundred men in Spartamore honourable than himself." Plut. IN VIT. LYCUR.

TAROUINIUS SUPERBUS ascended the throne of Rome, without the observance of any of the laws which till then had been practifed; nor was the royalty conferred on him either by people or fenate. His whole reign was almost one continued act of pride, cruelty, and oppression. such a conduct rendered the people very unappy, and made them wish for an opportunity of browing off the yoke. The rape committed n Lucretia, by Tarquin's eldest son, and the ight of her body exposed all over bloody in the forum of Collatia, breeds an universal forrow, and inspires a lively desire of revenge. Brutus, he father of Lucretia, Collatinus, her husband, ad Valerius Publicola, bind themselves by a putual and most solemn oath, "That with fire ad fword they will pursue Tarquin, his wife, nd all his guilty race." The youth first take ims, and being joined by some of the most conderable and most esteemed citizens, the insurection became general. Brutus, as captain of be guards, (præfectus celerum) ordered a herald utantly to call an affembly, to whom he expa-

tiated on the loss of their liberty, and the cruelties they suffered by the usurpation and oppressive government of Tarquin. He likewise laid before them the reasons of his present conduct, and the defigns he had in view for restoring their liberty. The whole affembly applauded the speech, and immediately decreed Tarquin, his wife, and family to perpetual banishment. A new form of government was now proposed, and after some difficulties, it was unanimously agreed, to create, in the room of kings, two confuls, whose authority should be annual. The right of election was left to the people, but they were to be chosen out of the patricians. Brutus and Collatinus were accordingly chosen consuls, who swore for them-Telves, their children, and posterity, never to recall either Tarquin, or his fons, or any of his family: that the Roman people should never more be governed by kings, nor ever fuffer any meafures to be taken for their restoration; and that those who should attempt to restore monarch should be devoted to the infernal gods, and imme diately put to death. But before the end of the year a conspiracy was formed, in which many o the young nobility were concerned; among the rest were the two sons of Brutus the consul.

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The head of the conspiracy appointed a meeting at one of their houses. After supper, and the servants were dismissed, they openly take of their project, thinking themselves without with nesses. They were so infatuated by a supernatural blindness, says Dionysius, as to write unde their own hands letters to the tyrant, informing him of the number of the conspirators, and the time appointed for dispatching the consults. If says, called Vindicius, who suspected something shood without the apartment, where he hear

their discourse, and through a crevice of the door, saw the letters which they were writing. He infantly ran and told the consuls what he had seen and heard. The consuls immediately going with a strong guard, but without noise, apprehend the

conspirators and seize the letters.

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As foon as it was day, Brutus afcended his ribunal. The prisoners were brought before him and tried in form. Vindicius's evidence was heard, and the letters to Tarquin were read; after which the conspirators were allowed to beak, if they had any thing to urge in their desence. Sighs, groans, and tears were their only inswer. The whole assembly stood with downast looks, and no man ventured to open his mouth. This mournful silence was at last broke with a low murmur, Banishment! Banishment. But unmoved by any motive but the public good, it pronounced upon them the sentence of death.

Never was an event more capable of creating at the same time both grief and horror. Brutus, ather and judge of two of the offenders, was object by his office to see his own sons executed. I great number of the most noble youths suffered eath at the same time, but the rest were as little egarded as if they had been persons unknown. The consul's sons alone attracted all eyes; and whilst the criminals were executing, the whole sembly fixed their attention on the father, exmining his motion, behaviour, and looks, that is spite of his sad firmness, discovered the sentiments of nature, which he sacrificed to the needsty of his office, but could not entirely stifle, av. 1, ii, c. 4.

LET us examine in a few words, what we are think of Brutus's act in putting his fons.

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to death. Is it steadiness in him? Is it insen-sibility? Is Brutus's love of his country to be commended? Is his cruelty to his children to be detested? He acts here two parts, the conful and the father; and he is equally bound to dif. charge the duties of both. As a father he was deeply affected. This is admirably expressed by Livy in these words; Eminente animo patrio inter publice pone ministerium. The tenderness of father appeared in his eyes, in his countenance, in his whole behaviour. Had not this been the eafe, Brutus's act would have been neither fleadinefs nor courage, but a favage fiercenefs. As conful, he confiders only the good of the flate. He is fenfibly touched with the extreme danger his country had been in, and from which it was delivered in a very furprising manner. The new government was not universally liked. Tarquin had many friends in Rome, of which the conspiracy was a proof. Brutus, by fparing his fons. could not punish any other of the criminals. The same indulgence which saved their life might recall them from banishment. Their return was o the utmost hazard, with respect to the dissolut young noblemen, who had been capable of form in a plot tending to no less than the destruction of their father and country. Brutus thought necessary to spread terror, and also to inspire the Romans for ever with the highest and most imconcilable hatred of tyranny and oppression. bare exile was not sufficient for these purpole What is he to do? The conflict is sharp between the love of a father to his children, and the low of a conful to his country. The last carried it but not without difficulty. In this instance therefore Brutus discovers his knowledge of, and obedience to, the different degrees of duties, at cording

fording to the law of nature, which gives the fift rank to the divinity, the next to our country; ther which comes that to ourselves and kindred. Liv. 1, 2, c. 4,

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ROME, under the confuls Cæso Fabius and L. Virginius, had feveral wars to fuffain, less dangrous than troublesome, against the Æqui, Volsci, nd Veientes. To put a stop to the incursions of he last it would have been necessary to have estalished agood garrison upon their frontiers, to keep hem in awe. But the commonwealth, exhausted money, and menaced by abundance of other nemies, was not in a condition to provide for fo many different cares and expences. The family the Fabii shewed a generosity and love of their buntry that has been the admiration of all ages. They applied to the fenate, and by the mouth of he conful demanded as a favour that they would e pleased to transfer the care and expences of the arrifon necessary to oppose the enterprizes of the leientes to their house, which required an affiduus rather than a numerous body, promising to upport with dignity the honour of the Roman ame in that post. Every body was charmed with noble and unheard-of an offer, and it was acepted with great acknowledgment. The news pread over the whole city, and nothing was talked but the Fabii. Every body praised, every body mired and extolled them to the kies. "If there ere two more fuch families in Rome," faid they, the one might take upon them the war against he Volsai, and the other against the Æqui, whilst commonwealth remained quiet, and the forces particulars subdued the neighbouring states." Early the next day the Fabii fet out, with the onful at their head, robed, and with his infignia.

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Never was there fo fmall, and at the fame time, fo illustrious, an army feen : I speak upon the authority of Livy. Three hundred and fix foldiers, all patricians and of the fame family, of whom not one but might be judged worthy of commanding an army, march against the Veil full of courage and alacrity, under a captain of their own name, Fabius. They were followed by a body of their friends and clients, animated bythe same spirit and zeal, and actuated only by great and noble views. The whole city flocked to fee fo fine a fight, praifed those generous soldiers in the highest terms, and promised them consulships triumphs, and the most glorious rewards. As the passed before the capitol and the other temples every body implored the gods to take them into their protection, to favour their departure and undertaking, and to afford them a speedy and happy return. But those prayers were not heard When they arrived near the river Cremera, which is not far from Veii, they built a fort upon a ver rough and steep mountain for the security of the troops, which they furrounded with a double foll and flanked with feveral towers. This fettlement which prevented the enemy from cultivating the ground, and ruined their commerce with frangers incommoded them extremely. The Veientes no finding themselves strong enough to ruin the for which the Romans had erected, applied to the He trurians, who fent them very confiderable aid. I the mean time the Fabii, encouraged by the great fuccess of their incursions into the enemy's country no I made farther progress every day. Their excessive boldness made the Hetrurians conceive thought ter top of laying ambuscades for them in several places During the night they seized all the eminence den fron that commanded the plain, and found means t conce

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conceal a good number of troops upon them. The next day they dispersed more cattle about the country than they had done before. The Fabii being apprized that the plains were covered with focks and herds, and defended by only a very fmall number of troops, they quitted their fort, leaving in it only a sufficient number to guard it. The hopes of a great booty quickened their march. They arrived at the place in the order of battle, and were preparing to attack the advanced guard of the enemy, when the latter, who had their orders, fled without staying till they were charged. The Fabii, believing themselves secure, feized the shepherds, and were preparing to drive away the cattle. The Hetrurians then quitted their skulking-places, and fell upon the Romans from all fides, who were most of them dispersed in pursuit of their prey. All they could do was to rally immediately; and that they could not effect without great difficulty. They foon faw themfelves furrounded on all fides, and fought like lions, felling their lives very dear. But finding that they could not fustain this kind of combat long, they drew up in a wedge, and advancing with the utmost fury and impetuosity, opened themselves a passage through the enemy, that led to the side of the mountain. When they came thither, they halted, and fought with fresh courage, the enemy leaving them no time to respire. As they were upon the higher ground, they defended themselves with advantage, notwithstanding their small number; and beating down the enemy, who spared no pains in the attack, they made a great flaughter of them. But the Veientes having gained the top of the mountain, by taking a compass, fell suddenly upon them, and galled them exceedingly from above with a continual shower of darts. The

Fabii defended themselves to their last breath,

and were all killed to a man.

The Roman people were highly affected with the loss of this illustrious band of patriots. The day of their defeat was ranked amongst their unfortunate days, called nefasti, on which the tribunals were shut up, and no public affair could be negociated, or at least concluded. The memory of these public spirited patricians, who had so generously sacrificed their lives and fortunes for the service of the state, could not be too much honoured. A like zeal and devotion for one's country is not perhaps to be equalled in history, unless it be in the following instance. Dion. I. viii, p. 570. ROLLIN, ROM. HIST. vol. i. p. 366.

IN the war between the Romans and the Latins, (A. R. 415.) T. Manlius Torquatus * and P. Decius, being confuls, had of course the command of the Roman forces. As an engagement was foon expected, it was judged necessary to call a council of war, confisting of the two confuls, all the lieutenant-generals, and legionary tribunes: among other things it was unanimoully determined, "that no officer or foldier should dare to fight the enemy without express orders, or out of his rank, upon pain of death." It happened, foon after these orders were proclaimed through the camp, that young Manlins, fon of the confel, who was fent out at the head of a detachment of horse, to watch the enemy's motions, was met by an advanced foundron commanded by

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This was the fame Manlius who faved his father. See the head FILIAL AFFECTION. The furname Torquatus is derived from the Latin word Torques, a chain or gorget, which was a conament worn by the Gauls. See the reason of his having the name under the head COURAGE.

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Geminius Metius, who knowing young Manlius. hallenged him to a fingle combat. To this defance fuch an haughty infult was added, as fired. he young Roman in such a manner, that, foretting the late orders of his father, he accepted he challenge. The two champions, having orfered their foldiers to retire at some distance, rode full speed at each other; but Manlius's lance. alling on his adverfary's helmet, did no execution. Then the two combatants-wheeling about, turned the charge, when Manlius wounded Metius's orfe on the head with his lance. The violence f the blow threw Metius to the ground; he eneavoured to raise himself with his buckler; but Manlius gave him so violent a thrust in the throat. hat he drove the point of his lance out at his fide. nd having stripped him of his fine armour, reurned to the camp full of glory for his victory. le paffed triumphantly through the army, and oing straight to his father's tent, accosted him hus: "Father, I have followed your example, was challenged like you, by an infulting enemy, nd here I lay his spoils at your feet." onful at these words, turning his back upon his on, ordered the troops to be affembled, and in heir presence made him this reply, "Since you, litus Manlius, have been so rash as to fight the nemy without my orders, you must expiate your rime yourself. You have indeed conquered, and herefore deserve to be rewarded, but your disbedience must be punished with the utmost seerity. How could you despise the authority of father and a conful? How could you break brough that discipline, to the strict observance of hich Rome has hitherto owed her preservation? lard is the necessity you reduce me to when you orce me either to forget that I am a father, or, Vol. II. H

that I am a judge: but neither your grief nor mine shall prevail over the fidelity I owe my We shall be a melancholy example to posterity, but a wholesome precedent to the Roman youth. In you I lofe a fon, endeared to me by the tender affection of a father, and by your lace victory. But alas! fince I must either establish the consular authority by a rigorous ad of justice, or weaken it by your impunity, die as bravely as you have conquered. If you have but one drop of Manlian blood in your veins you will not refuse to repair the breach you have made in the military discipline, by undergoing the punishment due to your offence." This faid he first crowned his fon as victor, and then or dered the lictors to tie him to a stake.

All present were stunned at the sentence, as if it had been pronounced against themselves, and when the lictor listed up his ax to strike off the young conqueror's head, a deep groan was heard through the whole army. However, they offered no violence to the consular the lictor; but seeing the young man's head struck off, they covered to dead body with the spoils of the conquered enemy, and expressed their affliction by the most pampons obsequies they could perform for himse the field.

Ir is very furprifing to see two characters so entirely opposite in the same man, a generous tenderness to a father from whom he had received nothing but ill treatment, and the utmost severity, not to say cruelty, to a son whose only crime was to have forgotten his father's orders when his own honour and courage were called in question. The bold and hazardous action of Manlius to save his sather evidently shews that he was not of a ball sather evidently shews that he was not of a ball

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heart, or void of the sentiments which nature and humanity inspire; another cause must therewise be found for his treatment of his son: and his is neither obscure nor doubtful. Infi natural arrivague ansor i pratulit jus majestavis asque imperii. Leal for his country prevailed over the feelings insture and parental tenderness: and Livy does not fail to make him declare it in the harangue with he puts into his mouth; but Horace says, in ventum and verum est, sensus moresque repugnished in the principles on which Brutus, Manual, and several other samous Romans acted, then we examine them seriously, we cannot but econscious of a voice within us that condemns hem, because repugnant to nature and humanity. for SAT:

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DECIUS, the colleague of Manlius, displayed this time a patriotic spirit not at all inferior to in we have just now related: for after the two ces, valour, and fuccess, the left wing comanded by Declus gave way, and was thrown to confusion. The enemy improved the advane, and victory to all appearance decided in faour of the Latins. In this diforder the conful lled out to the pontiff Valerius. "We havecalion here for the affistance of the gods. Lend the aid of your office, and repeat the words an to pronounce in devoting myself for the my." The pontiff ordered him to put on the be called pratexta; and with his head covered tha veil, one hand raised under his robe as high his chin, and a javelin under his feet, he made in pronounce the following words: " Janus, piter, father Mars, Quirinus, Bellona, Dit

Lares, and you gods who have a particular power over us, and our enemies, Dii Manes! I beg, I humbly implore, I ask the favour, and I rely upon obtaining it, that you will bestow courage and victory upon the Roman people, the Quirites *, and at the same time that you will spread terror, consternation, and slaughter, amongst the enemies of the Roman people, the Quirites. And conformably to these words I have just pronounced, I devote myself for the commonwealth of the Roman people, for the army, legions, and auxiliary troops of the Roman people: and I devote win myfelf the legion and auxiliary troops of the enemy to the Dii Manes, and the goddess of the earth." After having pronounced these prayers and imprecations, he ordered his lictors to retire to Manlins and inform him without loss of time, that he had devoted himself for the army. Then wrapping his robe about him after the Gabian manner (In cinetu cinetu Gabino) he threw himfelf impetuoid into the midst of the enemy. Terror and confer nation feemed to lead the way before him. Where ever he turned, the enemy, as if thunderstruck were feized with horror and dread. But whenh fell under a shower of darts, the confusion an disorder of the Latins redoubled. The Romans at that instant, filled with the confidence of hav ing engaged the gods on their fide, renewed the fight with amazing intrepidity and vigour. The fortune of the day was no longer doubtful, the Romans carried every thing before them, mad

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The Romans were so called after their union with the solutions, whose daughters the former had seized and carried an order to people their city. It was a name common to be Romans and Sabines, derived from Cures, the capital of latter.

an horrible flaughter of the enemy, took their camp, and obtained a complete victory.

The courage of devoting themselves for the preservation of their country became a kind of domestic and hereditary virtue in the family of the Decii. The father gives us an example of it here in the war with the Latins. His son did the same in that with the Hetrurians; and his grandson, according to Cicero*, renewed the glory of his samily in the war with Pyrrhus.

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But what are we to think of this action of Decius? The Romans, highly superstitious, atinduted the fuccess with which these devotings were always attended, to a miraculous protection of the gods. But Cotta in Cicero, who was not to credulous, finds nothing more than natural in it. It was, fays he, a stratagem of these great men, who loved their country enough to facrifice their lives for it. They were perfuaded, that the foldiers, feeing their general throw himfelf into the midst of the enemy, where the battle was hottest, would not fail to follow him, and braving death by his example, carry terror and conternation every where. In this confifted the whole miracle to But what a convincing proof have we here of the force and energy of example; and how plainly does it point out the necessity and advantage of courage and intrepidity in a general. Does he love his country? will he venture his life to defend and fave it? his army will do the same. There will be but few exceptions

^{*} No historian mentions the last as devoting himself, except as a design not carried into execution. ROLLIN.

[†] Consilium illud imperatorum suit, quod Greci, egarbynpa, appellant, sed eorum imperatorum qui patrize consulerent, vitze non parcerent. Rehantur enim sore, ut exercitus imperatorem, equo incitato se in hostes immittentem, persequeretur, id quod evenit. DE NAT. DEOR. 3. 15.

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to this rule. To justify this affertion, I will conclude this article with an inflance or two from Mr. Boswell's Account of Corfica, a book that must inspire every reader of taste with delight and admiration.

A Corfican gentleman, who had been taken prisoner by the Genoese, was thrown into a dark dungeon, where he was chained to the ground. While he was in this dismal situation, the Genoese sent a message to him, that if he would accept of a commission in their service, he might have it. "No," said he, "Were I to accept of your offer, it would be with a determined purpose to take the first opportunity of returning to the service of my country. But I will not accept it. For I would not have my countrymen even suspect that I could be one moment unsaithful." And he remained in his dungeon.

I defy, fays Paoli, (that living image of ancient virtue,) Rome, Sparta, or Thebes, to shew me thirty years of such patriotism as Corsica can boast. Though the affection between relations is exceedingly strong in the Corsicans, they will give up their nearest relations for the good of their country, and facrifice such as have deterted to the

Genocie.

A criminal, said he, was condemned to die. His nephew came to me with a lady of distinction, that she might solicit his pardon. The nephew's anxiety made him think that the lady did not speak with sufficient force and earnestness. He therefore advanced, and addressed himself to me: "Sir, is it proper for me to speak?" as if he felt that it was unlawful to make such an application. I bid him go on; "Sir, said he, with the deepest concern, may I beg the life of my uncle? If it is granted, his relations will make a gift

agift to the state of a thousand zechins. We will furnish safey foldiers in pay during the siege of Fluriani. We will agree that my uncle shall be banished, and will engage, that he shall never return to the island." I knew the nephew to be a man of worth, and I answered him: "You amacquainted with the circumstances of this case. Such is my considence in you, that if you will say, that giving your uncle a pardon would be just, useful, or honourable for Corsica, I promite you it shall be granted." He turned about, burst into tears, and left me, saying, "Non vortei wendere l'onore della patria per mille zechini," I would not have the honour of my country sold for athousand zechins: and his uncle suffered.

For more examples equally as great and noble, 1 beg leave to refer the reader to the book before-

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uneze of encient FROM the year 1606, when Sir Edward Coke was made chief-justice of the commonpleas, he began to thew himself no friend to a boundless prerogative, objecting in the points of proclamations, prohibitions, and other fuch matters. His noble and dignified behaviour on king James's calling him to account for his afferting the rights of the courts of common law, and arguing the point of commendams, will ever be admired by the real friends of our excellent conflitution. When he began to find, in the experience of the unjust usage he had received, the venom which lay in prerogative; when he began to confider the claim of the Stuart family, and that the confequences of fuch claims, if allowed and established in the constitution, would render the line of the law of mo effect; that the very forms of it would be subverted to the ends H 4

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and purposes of regal tyranny, he from this time exerted in the house of commons an unconquerable zeal for correcting abuses, for establish. ing the authority of the law, and confining the prerogative to its proper bounds. From the most laudable attempts he was not to be diverted either by the threats or cajolements of a courts for at the period when he was much trusted and employed, after being retaken into favour, he was fo far from acting the part which on these confiderations was expected of him, that, in the parliament which met in the year 1621, he towered beyond all preceding patriots in the abilities he shewed in guiding the councils of that affembly, and in the strength and propriety of the arguments he urged for the authority and privileges of parliament; turning by this conduct the smiles of the court into a commitment to the Tower, and a rifling of his papers. He, to his everlasting honour, was, in the succeeding reign, the man who proposed and framed the petition of right. The cares of the greatest part of his life were not only for the age he lived in, but that pofterity might feel the advantages of his almost unequalled labours. He was the first who reduced the knowledge of the English laws into system. His voluminous writings on this subject have given light to all succeeding lawyers; and the improvements which have been made in this frience owe their fource to this great original:

The fervice he rendered his country in this refered are invaluable. But whilf he laboured to his very last moments to render the law intelligible, and consequently serviceable to his fellow-citizens, he was oppressed in the most is fellow-citizens. his

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eizing feditious papers, entered his house at the ime when he was dying, took away his Commentary upon Lyttelton, his History of that adge's life, his Commentary upon Magna Charshis Pleas of the crown, and Jurisdiction of outs, with fifty-one other MSS. together with. is will and testament. This last was never reurned, to the great distraction of his familyfairs, and loss to his numerous posterity. MA-AULAY'S HIST. ENGL. vol. II, p. 195-197.

Light train which hours JOHN HAMPDEN, Efg; was descended from one of the most ancient families in Buckaghamshire; and the death of his parents deolving on him early the possession of a large and pulent fortune, this circumstance, concurring with the vivacity of youth, excited him to inulge in those amusements which confine excelencies of genius to the narrow compass of priate gratification. At the age of fifteen, he left he university, and, finishing his education at the ans of court, made a confiderable progress in the of common law. After he had passed his thirtieth prliament; an incident which roused to exertion hose principles of virtue and affection to the public which lay latent in his character. He was is confulted by the leading members of parliament n all the important points of opposition, and ined heartily in the profecution of the duke of Buckingham and other businesses carried against the court. As it was Hampden's peculiar talent to act powerfully when he seemed most disengagal sign and as he never put himself forward but when forwardness was necessary: so, in this parliament was not thought an opponent formidable enough be be pricked down for theriff to prevent his elec-H 5

tion in the ensuing one, and escaped a commitment to the Tower in 1628, for what was termed a riotous proceeding in parliament : but his honour not permitting him to comply with the illegal exaction of a loan, he was among those who suffered imprisonment on this business. The trial of the ship-money in the year 1636, unfolded to public view those patriotic virtues which modefly, distidence, or art, had hitherto in some measure obscured: and as the infamous judgment given by the judges on this cause roused the nation to a more ferious attention to the conduct and views of the court, those men of genius and abilities, who laid the grounds for the fucceeding revolution began to concert measures how to improve, to an effectual height, the growing discontent. Whilst the frantic tyranny of Laud, with his attempt to impose his superstitious ceremonies on the Scots, gave fuch advantage to the defigns of the party, that matters came to a ripeness in less than four years after this period; a space of time which had been so sedulously employed by the active patriots, who had continual meetings to confult on the bufiness of opposition, that Mr. Hampden, it is faid, had made several expeditions into Scotland before the commotions in that kingdom broke out. of many bug and mont

From the time when he engaged in the important scheme of abridging the power of the court, and reforming the government of the country, he totally discarded the levities of his youth, and became remarkable for his fobriety and frictness of his manners; which, still retaining his patural vivacity of temper, he embellished with an affable, cheerful, and polished behaviour in the parliament of 1640, an event which had been long and impatiently expected by the people, and to which the

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indefatigable industry, activity, and abilities of Hampden had in a good measure conduced. He was one of the chief directors of the anti-court party, and especially trusted in the business of watching the king's conduct in Scotland, and preventing the Scots being seduced from the interests of liberty by the cabals and cajolements of the court. His art of directing the understanding, and governing the inclinations of men, being fach in all the transactions between the two na+ tions, he was appointed by the parliament one of the commissioners to treat with that people. When the quarrel between the king and the parliament came to hostilities, he accepted the command of a regiment of foot under the earl of Effex, and was one of the first who opened the war, by an action at a place called Brill in Buckinghamshire. As the fagacity and intrepidity of his conduct in the character of a fenator, had rendered him fo much the object of the king's indignation as to be one of the fix members marked for particular vengeance, so his activity and bravery in the field, and his wife and spirited counsels on the operations of the war, rendered him so formidable a rival of Effex, that it was thought, had he lived, his party, who were at this time highly incenfed at their general's conduct, would have taken his command from him, and given it to Hampden.

Clarendon has pretended to draw the exact portraiture of this eminent personage; but though marked with those partial lines which distinguish the hand of the historian, it is the testimony of an enemy to virtues, possessed only by the foremost rank of men. With all the talents and virtues which render private life useful, amiable, and respectable, were united in Hampden in the highest degree, those excellencies which guide

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the jarring opinions of popular counsels to determine points; and, whilft he penetrated into the most fecret designs of other men, he never difcovered more of his own inclinations than was necessary to the purpose in hand. In debate he was fo much a mafter, that, joining the art of Socrates with the graces of Cicero, he fixed his own opinion, under the modest guise of desiring to improve by that of others; and, contrary to the nature of disputes, left a pleasing impression, which prejudiced his antagonist in his favour, even when he had not convinced or altered his judgment. His carriage was so generally uniform, and unaffectedly affable, his conversation fo enlivened by his vivacity, fo feafoned by his knowledge and understanding, and so well applied to the genius, humour, and prejudices of those he conversed with, that his talents to gain popularity were absolute. With qualities of this high nature, he possessed in council penetration and differnment, with a fagacity on which no one could impose, an industry and vigilance which were indefatigable, with the entire maftery of his paffions and affections, an advantage which gave him an entire superiority over less regulated minds. Whilst there were any hopes that the administration of the country could be corrected without the entire overthrow of the constitution, Hampden chose, before other preferment, the superintendency of the prince's mind, aiming to correct the fource from whence the happiness or misfortunes of the empire, if the government continued monarchical, must flow : But the averfion which the king discovered to those regulations, which were necessary to secure the freedom of the constitution from any future attempt of the crown; with the schemes he had entered on to punish

punish the authors of reformation, and rescind his concessions, determined the conduct of Hampden. Convinced that Charles's affections and understanding were too corrupt to be trusted with power in any degree, he sought the abolition of monarchy as the only cure to national grievances, warmly opposing all overtures for treaties as dangerous snares, or any other expedient than conquest for accommodation.

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It was him the party relied on to animate the cold counsels of their general; it was his example and influence they trusted to keep him honest to the interest of the public, and to preserve the affections of the army. Had he been at first appointed to the supreme military command, the civil war, under all the horrors of which the country languished more than three years, would have been but of a short continuance.—He was shot in the shoulder by a brace of bullets, on Chalgrove-field, anno 1642, and after lingering six days, expired in exquisite pain.

POLITENESS.

SENTIMENTS.

THERE are many accomplishments, which though they are comparatively trivial, and may be acquired by small abilities, are yet of great importance in our common intercourse with men. Of this kind is that general courtesy which is called politeness. I have heard it defined, "an artificial

artificial good-nature:" but may we not more truly fay, that good-nature is a natural politeness. Art will make but an imperfect work, if

the affishance of nature is wanting.

Politeness is that continual attention which humanity inspires in us, both to please others, and to avoid giving them offence. The surly plaindealer exclaims loudly against this virtue, and prefers his own shocking bluntness and Gothic freedom. The courtier and fawning flatterer, on the contrary, substitute in its place insipid compliments, cringings, and a jargon of unmeaning sentences. The one blames positeness, because he takes it for a vice; and the other is the occasion of this, because that which he practices is really so.

Politeness may be divided into three branches;

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eivility, complaifance, and refpect.

Civility is a ceremonial agreed upon and established among mankind, with a view to give each other external testimonies of friendship, esteem, and regard. This ceremonial varies with the different customs of nations; but all have one of some kind or other. And it may reasonably be presumed from this universal practice, that it has its soundation in nature: whence I conclude, that civility is a duty prescribed by the law of reason.

The manner of addressing ourselves to persons in various stations, of saluting them, and of expressing our respect; the terms we make use of in speaking to them, the titles which are to be given them, are all, originally, mere arbitrary formalities which custom only has established. These two things then are certain; the one, that right reason and good sense require us to practise some

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kind of civility; the other, that neither good sense nor right reason determine in what particular acts it ought to consist. Every nation has chosen those which are most conformable to the ideas and taste of the people: and therefore as all are originally indifferent, our choice must be determined by the various customs of the countries we inhabit. The Frenchman, the Turk, and the Persian, ought all to be civil: but there is one kind of civility for the Frenchman, another for the Turk, and another for the Persian.

Complaisance is an honest condescension, by which we bend our wills to render them conformable to those of others. I say, bonest condescension: for basely to give way to the will of another in criminal instances, is to be an accom-

plice in his vices rather than complaifant.

The complaisance of which I here speak consists then, only in not contradicting the taste and sentiments of any person when we can forbear with innocence, in complying with the inclinations of others, and even anticipating them as far as we are able. This is not, perhaps, the most excellent of all the virtues; but it is, at least, extremely

useful, and very agreeable in society.

We may give pleasure to mankind by a courteous behaviour, by a gaiety of temper, or by ingenious sallies of wit and humour? but not any of these ways of pleasing is of such universal use as complaisance. You can be courteous only to equals and inferiors: there are a thousand occations in which your gaiety would be ill-placed; points and repartees do not always present themselves so readily to the mind as you could wish; nor are they always relished: but if you are of a good-natured and yielding temper, if you take a pleasure in contributing to the pleasure of others,

I can answer for the friendship of those about you; for this is a perfection that will be valued at all times, in all places, and on all occasions.

By respect, I mean that regard and deserence which is sounded on the circumstances, genius, and quality of persons. We ought not, for example, to satirize lawyers in the presence of a gentleman of the law; nor ought we to rail against simony before a pluralist; or bribery in the company of a member of parliament, especially if their probity is sufficient to protect them from reproach: and even suppose they deserve it, it is not always sufficient that a charge be well sounded, to justify him that makes it; since it may be done at an improper time, and with a malicious bitterness.

You are in the presence of a great man, and every one is affiduous in thewing him marks of respect: conform yourself to the rules of custom; honour him like the reft. But you will revere him only in proportion to his virtues, his abilities, and personal merit; for all the pomp and lustre which furround him, you consider only as Smoke and wind. I grant that they are so: but what are the honours I desire you to bestow on him but wind and smoke? I defire you not to praise him if he is only worthy of contempt; or to flatter his taffe if he has none; to applaud his wit, if he is a fool; to extol his knowledge if he You will run no hazard of forfeitis ignorant. ing your fincerity, by bestowing upon him only a mute kind of homage. This is absolutely neceffary; for that subordination which is fo requifite for the government of the state, would from be destroyed, if people, especially in public, "were to honour the great only in proportion to

their real merit."

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The convertation of most men is disagreeable, not so much for want of wit and learning, as of

good-breeding and discretion.

If you refolve to please, never speak to gratify any particular vanity or passion of your own, but always with a design either to divert or inform the company. A man who only aims at one of these is always easy in his discourse. He is never out of humour at being interrupted, because he considers that those who hear him are the best judges, whether what he was saying could either divert or inform them.

He that is peremptory in his own story may meet with another as peremptory in the contradiction of it, and then the two Sir Positives may

have a skirmish.

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It is an unpardonable incivility to interrupt a person in telling a story; it is much better to let him fail in some circumstance of the history, than to rectify him, if he asks not our advice, or to fignify we knew long before the news he would acquaint us with. To what purpose is it to refuse a man the pleasure of believing he informed us of something we were ignorant of before? No injury makes fo deep an impression in one's memory, as that which is done by a cutting malicious jest; for let it be ever fo good, yet it is always extremely bad when it occasions enmity. Raillery therefore is no longer agreeable than while the whole company is pleased with it; and should never be used but with regard to failings of so little confequence, that the person concerned may be merry on the subject himself. It is a pleasant but decent mixture of praise and reproach.

They who have a true relish for conversation enjoy themselves in a communication of each

others

others excellencies, and not in a triumph over

their imperfections.

The wit of convertation confifts more in finding it in others than shewing a great deal yourfelf. He who goes out of your company, pleafed with his own facetiousness and ingenuity, will the fooner come into it again. Most men had rather please than admire you, and seek less to be instruct. ed and diverted, than approved and applauded; and it is certainly the most delicate fort of pleafure to pleafe another.

We should talk very little of ourselves or any particular science for which we are remarkably

A man may equally affront the company he is in, by engroffing all the talk, or observing a contemptuous filence.

Women are frightened at the name of argument, and are fooner convinced by an happy turn or witty expression than by demonstration.

Whenever you commend, add your reasons for doing fo: it is this which distinguishes the approbation of a man of fense from the flattery of fyco-

phants and admiration of fools.

People take, in what they call, " Speaking their on minds." A man of this make will fay a rude to thing for the more pleasure of faying it, when as non opposite behaviour, full as innocent, might have that preferved his friend, or made his fortune.

I shall only add, that belides what I have here y; faid, there is something which can never be learned yill but in the company of the polite: for the maxims or I of the greatest masters are not of themselves able sufe to make a complete gentleman. The virtues of lair men are catching as well as their vices, and your own observations added to these, will soon discover agu

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what it is that commands attention in one man. and makes you tired and displeased with the difcourse and behaviour of another. s then thereing durent deal vouries

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pibliUs is a grave and studious man; he has the happiness of being acquainted with all the ancient authors, and is passionately fond of them. He came one day to the lovely Lucinda's house, whom he found furrounded by a circle of wits and admirers. He entered with a monstrous felt hat in his hand, bowed with a very ill grace, walked awkwardly up to Lucinda, trod on her toes, rumpled her gown, and then stepping hastily back, threw himself on a large couch. The company mile. This puts him out of humour: they take no more notice, but refume the conversation where it was broken off. It turned on a question of gallantry, of which, upon the arrival of Biblius, they had suspended the examination. Every one now enters into the debate, and decides according to his particular taffe; and, at last, they ask Bibius, what he thinks of it? " I am not accustomd," fays he, bluntly, " to employ my thoughts on fuch filly stuff; but, in short, since I am forced to speak, I must own to you, gentlemen, that ein rde an mone of your decisions please me: I see plainly not hat you have read but little of Aristotle, though, can tell you, he was the finest genius of antiquiint yllogism from him." No, no, Mr. Biblius, ms or Lucinda's fake, says the young Chitander, excellence us from hearing your syllogism, and speak of dain English."

Biblius however pursues his point, begins a long out it wish Greek and Latin

ver reument, and supports it with Greek and Latin

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citations from Homer, Euripides, Cicero, Seneca, and Lambinus; quarrels with every one of the company; laments their ignorance, and upbraids them with it. But a burst of laughter now breaking forth, as in concert, from every corner of the room, interrupts our orator, who was already out of breath. On this he loses all patience, grows abusive, clinches his fist, and shaking his head, leaves the room, and runs to shut himself up in

his college, saint-wainst and another transpare train

I address myself to Arnolphus: he suffers me to advance, while he fits immoveable in his chair, I bow: he surveys me from head to foot, and then cuts short the ceremonial, by crying out at a distance, "Who are you? what do you want!" "Your advice, upon an affair, Sir, of _____ Let us fee, fays Arnolphus; come to the point for I am in hafte." On this I begin: " You know Euphemon, I believe." " No, how fould I know him?" "He is a gentleman of the younger branch of the family of --- " " What fignifies what fa mily, and what branch he is of; what is your dif pute with him?" "I have a piece of land contigu ous to his."-" Well, what of that land?" "H pretends to appropriate it to himfelf." " Would he buy it, or exchange with you for it?" " H will do neither." " In one word, then, wha would he have ?" " He would confiscate it to hi own use, and pretends, upon I know not what foundation, that I am his vallal; and that havin failed in doing him homage, my fief devolves t him." " Is it my fault if you have neglected it! " But it is false that I am his vassal." " That ma be; but do not imagine that you will be believe on your bare word." " I have records to your it." " So much the better for you. Produc them." " There they are." "I have not tim and the

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when you are at leifure." "Well, I will confider of it:" "When may I wait on you, Sir, for your advice?" "L'an't tell:" "But, Sir, Euphemon threatens me with a vigorous profecution, and that quickly." "Does he so? well, you must both wait then."

Arnolphus is a man of integrity, and a judicious lawyer; but of what service can his probity and capacity be to his fellow-citizens while he is thus austere and inaccessible! MANNERS.

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guished by his birth and fortune. He has, naturally, good sense, and that too hath been improved by a regular education. His wit is lively, and his morals without a stain.

Is not this an amiable character? Yet Honorius is not beloved. He has, some way or other, contracted a notion, that it is beneath a man of homour to fall below the very height of truth in any degree, or on any occasion whatsoever. From this principle he speaks bluntly what he thinks, without regarding the company who are by: and he justifies this.

You may think as you please, says he, of my address: my countenance, my attitude, and all those artificial rules of behaviour, which are talled civility, I am in no pain about: I leave these important trisles to our young senators, or esseminate courtiers. I would have people judge of me by my actions, and not by my gait, for I do not visit my friends to do honour to my dancing-master. As to my manner of living with mankind, I reduce it to this, to speak the truth, to be serviceable to my fellow-creatures, and never to injure them. These being my principles, I know

I know how to conftrain and deny myfelf, if her cellary, to do any ufeful fervices. I give my advice when it is alked in affairs that come within my knowledge : I freely employ my credit and influence, and fometimes my purfe, to affelt my friends, or whoever has need of them; but I think myfelf juftly dispensed from a frivolous complain fance, which can afford no folid advantage to those who demand it. I feldom praise others, and would never have them praise me because praise is a kind of poifon. I contradict the man who afferts a false fact, or advances a false principle; because he must be a liar, or a deceiver, who will not confute a lie or an error; and this I do with vehemence that adds a weight to my reputation. The rank of the perfon I attack encourages inflead of intimidating me; because the more confiderable the adverfary is, the more important it is to humble him. Damon is vain, I mortify his pride; Laura is a coquette, I reproach her with her intrigues, Leander is a hypocrite, I pull off his male; Bertholda is filly and affected, I rally and mimick her; Cydalifa delights in fcandal, I lay open and expose her other faults, in or der to cure her of this; Lysimon affects to be thought learned, I examine and difeoncert him!"

Honorius, in this portrait, has not belied the frankness of his character; but is not this frankaness, for which he possesses such a value, carried too fand It is not surely impossible to contradict with respect, and to please without adulation. But what is the consequence of a continued course of this fort of behaviour? Why he has rendered himself dreaded as a monitor, instead of being elements.

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Garcia, on the contrary, came into the world under the greatest disadvantages. His birth was

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mean, and his fortune not to be mentioned vet though he is hardly forty, he has acquired a handome estate in the country, and lives on it with more reputation than most of his neighbours. While a fervitor at the univerfity, he, by his affifuities, recommended himfelf to a noble lord. and thereby procured a place of fifty pounds a gar in a public office. His behaviour there made im as many friends as there were persons beonging to that board: his readiness in doing avours gained him the hearts of his inferiors: his espect to those in the highest characters in the fice procured him their good will; and the comacency he expressed towards his equals, and hole immediately above him, made them espouse is interest with almost as much warmen as they ditheir own. By this management, in ten years' ime he role to the possession of an office which rought him in a thousand pounds a year falary, ad near double as much in perquifites. Affluence ath made no alteration in his manners. The ame eafinefs of disposition attends him in that ortune to which it has raifed him; and he is at his day the delight of all who know him; from nart he has of perfuading them, that their pleaures and their interests are equally dear to him with his own. Who, if it were in his power, would refuse what Honorius possesses? or who would not wish that possession accompanied with Garcia's dispositions & POLITE PHILOSOPHERS

PETRARCH relates that his admirable friend adcontemporary, Dante Aligheri, one of the most walted and original geniuses that ever appeared, eing banished his country, and having retired to be court of a prince which was then the sanctuary of the unfortunate, was held in great esteem; but became

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became daily less acceptable to his patron, by the severity of his manners and the freedom of his speech. There were at the same court many players and buffoons, gamesters and debauchees; one of whom, distinguished for his impudence, ribaldry, and obscenity, was greatly caressed by the rest, which the prince suspecting Dante not to be pleased with, ordered the man to be brought before him, and having highly extolled him, turned to Dante and said, "I wonder that this person, who is by some deemed a fool, and by others a madman, should yet be so generally pleasing and so generally beloved; when you, who are celebrated for wisdom, are yet heard without pleasure, and commended without friendship."

"You would cease to wonder," replied Dante, if you consider that conformity of character is the source of friendship." This sarcasm, which had all the force of truth, and all the keenness of wit, was intolerable; and Dante was immediately

difgraced and banished.

But by this answer, though the indignation which produced it was founded in virtue, Dante probably gratified his own vanity, as much as he mortified that of others: it was the petulant reproach of resentment and pride, which is always retorted with rage, and not the still voice of reafon, that is heard with complacency and reverence: if Dante intended reformation, his answer was not wise; if he did not intend reformation, his answer was not good. ADVENTURER.

From the foregoing examples we may draw this inference, That he who does not practife good-breeding, will not find himself confidered as the object of good breeding by others: it will therefore be no improper conclusion of this article to give you the character of a complete gentleman,

in appellation which ought never to be affixed to any man's circumstances, but to his behaviour in them.

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By a fine gentleman, is meant, one that is completely qualified for the good and fervice, as well as the ornament and delight, of fociety. As his mind, we must suppose it graced with all he dignity and elevation of spirit, that human nature is capable of; to this we must add a clear inderstanding, a reason unprejudiced, a steady adgment, and an extensive knowledge. As to is heart, it must be firm, and intrepid, free fom all meanness and every inordinate defire. ut full of tenderness, compassion, and benevoence; as to his manners, he must be modest. vithout bashfulness; frank and affable, without mpertinence; complaifant and obliging, without evility; cheerful and good-humoured, without oife. In a word, a fine gentlemen is properly, compound of the various good qualities that mbellish mankind. MENTOR.

PRIDE

SENTIMENTS.

THERE is no affection of the mind so much blended in human nature, and wrought into a very constitution, as pride. It appears under multitude of disguises, and breaks out in ten outland different symptoms. Every one feels it himself, and yet wonders to see it in his ighbour.

Vol. II. The

The same pride which makes a man haughtily insult over his inferiors, forces him to cringe servilely before his superiors. It is the very nature of this vice, sounded on riches, posts, credit, and useless sciences, without personal merit, or solid virtue, to render a man as supercilious to those who are below him in fortune, as supple to those in higher circumstances.

Nothing is more manifest than that there is a certain equality to which all men have a natural right, unless it be their meanness to give it up.

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Pride, like ambition, is sometimes virtuous and fometimes vicious, according to the character in which it is found, and the object to which it is As a principle, it is the parent of almost every virtue and every vice, every thing that pleases and displeases in mankind; and a the effects are so very different, nothing is more eafy than to discover, even to ourselves, whether the pride that produces them is virtuous or vicious. The first object of virtuous pride is reclitude, and the next independence; the vices that fear avoids as incurring punishment, pride avoid as degrading the dignity of man; the support and fatisfaction which meanness is content to receive from others, pride glories to derive from itself it concedes not only with the same pleasure, bu the same dignity with which it demands and ac quires; for it is modest though not mean, an though elevated not affuming. It not only hate but disdains falsehood, with all its little artificest avoid difgrace and pass for truth: as its honor is better founded than in the opinion of other it is superior both to neglect and adulation, a neither talks nor acts with a view of arrogating more than is due to itself, or of granting mo than is due to others, it does not vary with var

ing company or places; nay, it pleases others not only in what it gives but what it gains from others. If you are a great man, this principle will not only give you true content, but even procure you the approbation of others; and if you are not a great man, it will either procure you that approbation, or convince you that you do not want it. Such are the characteristics of true pride: those of false pride are just the reverse.

Man is a finful, an ignorant, and a miserable being, and these three very reasons why he should not be proud, are, notwithstanding, the reasons why he is so. Were not he a sinful creature, he would not be subject to a passion which rises from the deep depravity of his nature: were not he an ignorant creature, he would see that he hath nothing to be proud of; and were not the whole species miserable, he would not have those wretched objects of comparison before his eyes which are the occasions of his passion, and which make one man value himself more than another.

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Of all human actions pride feldomest obtains its end; for, aiming at honour and reputation, it reaps contempt and derision.

Titles of honour conferred on such as have no personal merit to deserve them, are at best but the royal stamp set upon base metal.

He that boasteth of his ancestors, confesseth he hath no virtue of his own. No other person hath lived for our honour; nor ought that to be reputed ours which was long before we had a being: for what advantage can it be to a blind man, that his parents had good eyes? does he see one whit the better for it?

Some people are all quality; you would think hey are made up of nothing but title and genealogy; the stamp of dignity defaces in them the I 2 very very character of humanity, and transports them to such a degree of haughtiness, that they reckon it below them to exercise either good-nature or

good manners. The that you we will be found

If we could trace our descents, says Seneca, we should find all slaves to come from princes, and all princes from slaves. We are all of us composed of the same elements, all of us equal, if we could but recover our evidence; but, when we can carry it no farther, the herald provides some hero to supply the place of an illustrious original; and there is the rise of arms and families.

It is an infolence natural to the wealthy, to affix, as much as in them lies, the character of a man, to his circumstances. Take away, said Lactantius, pride and boasting from rich men, and there will be no difference between a poor

and a rich man.

Richness of dress contributes nothing to a man of sense, but rather makes his sense inquired into.

The more the body is fet off, the mind appears

the lefs.

Pride and ill-nature will be hated in spite of all the wealth and greatness in the world; but civi-

lity is always fafe.

To be proud of knowledge is to be blind in the light; to be proud of virtue is to poifon yourself. with the antidote; to be proud of authority is to make your rise your downfall, &c.

If a proud man makes me keep my distance, the comfort is, ke keeps his at the same time.

The best way to humble a proud man is to take

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EXAMPLES.

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DEMETRIUS, one of Alexander's fucceffors, who confidered vain pomp and fuperb magnificence as true grandeur, rendered himself contemptible to the Macedonians in the very circumstance by which he thought to obtain their effeem. His head was enriched with the novelty of a double diadem, and his robes seemed fitter for a stage than a court. The ornaments of his feet were altogether extraordinary; and he had long employed artists to make him a mantle, on which the fystem of the world, with all the stars visible in the firmament, were to be embroidered ingold. The change of his fortune prevented the finithing of this work, which remained for ages after a monument of his pride, and the modesty of his fuccessors, who neither wore it, nor so much as suffered it to be completed. But that which rendered him still more odious, was his being fo difficult of approach. He was either fo proud and disdainful, as not to allow those who had any affairs to transact with him the liberty of speech, or else he treated them with so much rudeness as obliged them to quit his presence with digust. He suffered the Athenian ambassadors to wait two whole years before he gave them audience; and one day when he came out of his palace, and feemed to have more affability than was usual for him to assume, some persons were encouraged to present a few petitions to him. He received them with a gracious air, and placed them in one of the folds of his robe; but as he was paffing over a bridge on the river Axius, he threw all these petitions into the stream. A prince must certainly know very little of mankind, not to be fenfible I 3 that

that such a contemptuous behaviour is sufficient to provoke his subjects to revolt from his authority. This proved to be the case with regard to Demetrius; for his pride and insolence rendering his government insupportable, he was expelled the throne. Plut. IN DEMET.

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WHILE Alexander the Great was at Memphis, he formed a defign of vifiting the temple of Jupiter-Ammon. This temple was fituated in the midst of the fandy defarts of Lybia, twelve days journey from Memphis. The motive of this journey, which was equally rash and dangerous, was owing to a ridiculous vanity. Alexander having read in Homer, and other fabulous authors of antiquity, that most of their heroes were represented as sons of some deity; and, as he himfelf was defirous of paffing for an hero, he was determined to have some god for his father. Accordingly he fixed upon Jupiter-Ammon for this purpose, and began by bribing the priests, and teaching them the part they were to act. It would have been to no purpose, had any one endeavoured to divert him from a defign which was great in no other circumstance than the pride and extravagance that gave birth to it. Puffed up with his victories, he had already begun to assume, as Plutarch observes, that character of tenaciousness and inflexibility, which will do nothing but command; which cannot fuffer advice, and much less bear opposition. The king being come into the temple, the senior priest declared him to be the son of Jupiter, and afferted that the god himself bestowed this name upon him. Alexander accepted it with joy, and acknowledged Jupiter for his father. He afterwards asked the priest, whether his father Jupiter had not allotted him the empire of the whole world!

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world? To which the priest, who was as much a flatterer as the king was vain-glorious, answered, That he should be monarch of the universe. At last he enquired whether all his father's murderers had been punished. The priest replied that he blasphemed; that his father was immortal; but that with regard to the murderers of Philip they had all been extirpated; adding, that he should be invincible, and afterwards take his feat among the deities. Having ended his facrifice, he offered magnificent prefents to the god, and did not forget the priests who had been so faithful to his interest. Swelled with the splendid title of the son of Jupiter, and fancying himself raised above the human species, he returned from his journey as from a triumph. From that time, in all his letters, his orders and decrees, he always wrote in the style following, "Alexander, King, fon of Jupiter-Ammon." In answer to which, Olympias, his mother, one day made a very witty remonstrance in few words, by defiring him not to continue to embroil her with Juno. Whilft Alexander prided himself in these chimæras, and tasted the great pleasure his vanity made him conceive from this pompous title, every one derided him in fecret; and fome who had not yet put on the yoke of abject flattery, ventured to reproach him upon that account; but they paid very dear for that liberty. Not fatisfied with endeavouring to pass for the son of a god, and of being persuaded in case this were possible, that he really was fuch; he himself would also pass for a god, till at last Providence having acted that part of which it was pleased to make him the inftrument, brought him to his end, and thereby levelled him with the rest of mortals. VARRO, apud A. GELL, l. xiii. c. 4.

Pyrrhus, that he refembled Alexander the Great in the features of his face. With this belief he fent for the pictures of Philip, Perdiccas, Alexander, Cassander, and some other princes, and then desired a good matron of Larissa, at whose house he once lodged, to tell him which of those princes he most resembled. She begged to be excused answering his question for some time, till at last he pressed her very earnestly to satisfy his curiosity; upon which she replied, that she thought him very like Batrachin, who was a noted cook in that city. Lucian Advers. Indocr. 552.

NO person at first ever experienced less than Timotheus the inconstancy of the fortune of war, He had only to undertake an enterprize to accomplish it. Success perpetually attended his views Such uncommon prosperity did not fail to excite jealoufy. Those who envied him, caused him to be painted asleep, with Fortune by him, taking cities for him in nets. Timotheus retorted coldly, " If I take places in my fleep, what shall I do when I am awake?" He took the thing aftewards more feriously, and being angry with those who pretended to lessen the glory of his actions, declared in public, " that he did not owe his success to Fortune, but to himself." That goddess, says Plutarch, offended at his pride and arrogance, abandoned him afterwards entirely, and he was never fuccessful from that day. PLUT. IN SYLLA.

WHEN Darius, king of Persia, offered Alexander ten thousand talents, and the half of Asia, to put an end to the war, "Tell your master," says he to the ambassadors, "that the earth can-

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not bear two funs, nor Afia two kings." Parmenio, a friend of Alexander's, hearing the great offers Darius had made, faid, "Were I Alexander, I would accept them." "So would I," replied Alexander, "were I Parmenio."

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. AS Lyfander had the greatest share in the cebrated exploits which raifed the glory of the Lacedemonians to fo high a pitch, fo had he acquired a degree of power and authority of which there was no example before in Sparta; but inflead of using his good fortune with moderation and good sense, he suffered himself to be carried away by a prefumption and vanity, still greater than his power. He permitted the Grecian cities. to dedicate altars to him as to a god, and to offer acrifices, and fing hymns and canticles in honour of him. The Samians ordained, by a pubic decree, that the feafts celebrated in honour of luno, and which bore the name of that goddess. hould be called "the Feasts of Lysander." He ad always a crowd of poets about him, (who are often a tribe of venal flatterers), that emuated each other in finging his great exploits, for which they were magnificently paid. Praise is indoubtedly due to noble deeds, but diminishes heir lustre when either forged or excessive. LUT. IN LYSAND.

MENECRATES, the physician, who was so mad as to fancy himself Jupiter, wrote to Philip, sing of Macedon, as follows:—" Menecrates Jupiter, to Philip, greeting." The king anwered; "Philip to Menecrates, health and teason." But the king, who understood raillery, and was very fond of it when well applied, did not stop here, but hit upon a pleasant remedy Is

for his visionary correspondent. Philip invited him to a grand entertainment. Menecrates had a separate table at it, where nothing was served up to him but incense and persume, whilst the other guests sed upon the most delicious dainties. The first transports of joy with which he was seized, when he found his divinity acknowledged, made him forget that he was a man; but hunger afterwards forcing him to recollect his being so, he was quite tired with the character of Jupiter, and took leave of the company abruptly. ÆLIAN, l. 12. c. 51.

ONE day when Alcibiades was boafting of his wealth, and the great estates in his possession, (which generally blow up the pride of young people of quality), Socrates carried him to a geographical map, and asked him to find Attica. It was fo small it could scarce be discerned upon that draught; he found it however, though with fome difficulty. But, upon being defired to point out his own estate there: It is too small, fays he, to be distinguished in so little a space. See then, replied Socrates, how much you are affected about an imperceptible point of land! This reasoning might have been urged much farther still. For what was Attica compared to all Greece, Greece to Europe, Europe to the whole world, and the world itself to the vast extent of the infinite orbs which furround it! What an infect, what a pothing, is the most powerful prince of the earth in the midst of this abyss of bodies and immens spaces, and how little of it does he occupy!

XERXES, king of Persia, at a vast expence, had caused a bridge to be built upon the sea for the passage of his forces from Asia into Europe.

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The space that separates the two continents, was formerly called the Hellespont, but now the Straits of the Dardanelles, or of Gallipoli, and is feven stadia in length, which is near an English mile; over this was the bridge built, but a violent form ning on a sudden, broke it down. Xerxes, being informed of what had happened, flew into a transport of passion, and in order to avenge himfelf of fo cruel an affront, commanded two pair of chains to be thrown into the fea, as if he had it in his power to shackle and confine it, and that his men should give it three hundred strokes with a whip, and speak to it in this manner; " Thou troublesome and unhappy clement, thus does thy master chastise thee for having affronted him without reason. Know that Xerxes will eafily find means to pass over thy waters in spite of all thy billows and refistance."

The extravagance of this prince did not stophere, for he added cruelty to his pride and folly; making the undertakers of the work answerable for the events, which do not in the least dependupon the power of man: he ordered all the persons to have their heads struck off, that had been charged with the direction and management of

the work. HEROD. b. vii. c. 33.

How forcibly does this conduct verify the opinion of the Tatler: "As folly is the foundation of pride, the natural superstructure of it is madness."

CLARA aims at the character of one of our modern fine ladies; she has handsome features without true beauty, but is really capricious, ignorant, and insolent: nay, Clara is not a good actress of the vile part she hath chosen for herself; her airs are not of the first kind.—You speak to

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Clara, the either answers you or not, just as whim or the place you happen to be in prompts her. If you bow to her, she is very capable of staring you in the face, and not returning you the compliment, or of doing even worse, by returning it in such a manner, as shall render even her civility an impertinence; and if you bow to her again, she will do the same, nay, and she will then do right, for then you will certainly deserve it. Clara talks louder and longer than any person in her company; and the want of freedom is supplied by imprudence, of dignity by infolence, and of gracefulness by confidence. She has no parts; but her own forwardness and the mean encouragement of others, give her fomething that has fometimes an appearance of them; for as she talks incessantly and fearlessly, she sometimes stumbles upon combinations of thought which are not without propriety and connection. There are many proofs of the strange divisibility of matter; Clara will give you a proof of the strange divisibility of thought; for after she hath talked almost incessantly for three hours, I will engage that you shall fay every thing that you can recollect of her discourse in three minutes. But see the court, the attention, the bomage of those crowds of servile wretches, all encouraging the not less mean Clara in her overbearing impertinence. And is it posfible not to moralize, not to be shocked, at so general a manifestation of abjectness, innate abjectness of the human species. Observe Silia in particular. Silia admires Clara beyond expression; but Silia was not born to be of her fet; and she is too low, too defirous to get into it, ever to fucceed. Nothing can be more curious than the commerce between Clara and Silia; while one exercises every superiority, which the advantages I have

have enumerated so fairly bestow, the other exercises every inferiority the disadvantages of her station as necessarily imply: but Silia's great principle is perseverance, condescending perseverance; she is quite a semale philosopher; no slight sours or mortises her, and the favour of one minute amply atones for the neglect of many days. Claratriumphs with all the despotism of an Eastern monarch, and Silia obeys with all the servility of an Eastern subject. It is quite curious to see this pair so different and so like: yet, if nature or sate had changed their situations, you may without trial be assured, that Silia would have been Clara, and Clara, Silia; so inseparable are pride and meanness.

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AS contraries illustrate each other, let us take a view of the amiable Camilla. She is really what writers have fo often imagined; or rather, she possesses a combination of delicacies, which they have feldom had minuteness of virtue and taste enough to conceive. To fay she is beautiful, the is accomplished, the is generous, the is tender, is talking in general, and it is the particular I would describe. In her person she is almost tall, and almost thin; graceful, commanding, and inspiring a kind of tender respect: the tone of her voice is melodious, and she can neither look nor move without expressing something to her advantage. Possessed of almost every excellence, she is unconscious of any, and thus heightens them all: the is modest and diffident of her own opinion, yet always perfectly comprehends the subject on which the gives it, and fees the question in its true light: The has neither pride, prejudice, nor. precipitancy to misguide her; she is true, and therefore judges truly. If there are subjects too intricate,

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intricate, too complicated for the feminine finplicity of her foul, her ignorance of them ferves only to display a new beauty in her character, which refults from her acknowledging, nay, perhaps from her possessing that very ignorance. The great characteristic of Camilla's understanding is tafte; but when the fays most upon a subject, the fill hows that the has much more to fay, and by this unwillingness to triumph, she persuades the more. With the most refined sentiments, she possesses the fostest sensibility, and it lives and fpeaks in every feature of her face. Is Camilla melancholy? does the figh? every body is affected: they enquire whether any misfortune has happened to Camilla; they find that the fighed for the misfortune of another, and they are affected still more. Young, levely, and high-born, Camilla graces every company, and heightens the brilliancy of courts; wherever the appears, all others feem by a natural impulse to feel her superiority; and yet when the converses, the has the art of inspiring others with an ease which they never knew before: she joins to the most scrupulous politeness, a certain feminine gaiety free from both restraint and boldness; always gentle yet never inferior; always unaffuming, yet never ashamed or awkward; for shame and awkwardness are the effects of pride, which is too often miscalled modesty: nay, to the most critical discernment she adds something of a blushing timidity, which ferves but to give a meaning and piquancy even to her looks, an admirable effect. of true superiority! By this filent unaffuming merit, the overawes the turbulent and the proud; and stops the torrent of that indecent, that overbearing noise, with which inferior natures in superior stations overwhelm the savish and

and the mean. Yes, all admire, and love, and reverence Camilla.

IF there be any thing which makes human nature appear ridiculous to beings of superior faculties, it must be pride. They know so well the vanity of those imaginary perfections that swell the heart of man, and of those little supernumerary advantages, whether in birth, fortune, or title, which one man enjoys above another, that it must certainly very much astonish, if it does not very much divert them, when they see a mortal pussed up, and valuing himself above his neighbours on any of these accounts, at the same time that he is obnoxious to all the common

calamities of the species.

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To fet this thought in its true light, we will fancy, if you please, that yonder mole-hill is inhabited by reasonable creatures, and that every pismire, (his shape and way of life only excepted) is endowed with human passions. How should we fmile to hear one give us an account of the pedigrees, distinctions, and titles, that reign, among them. Observe how the whole swarm divide and make way for the pifmire that paffes through them! You must understand he is an emmet of quality, and has better blood in his. veins than any pismire in the mole-hill. Don't you see how fensible he is of it, how flow he marches forward, how the whole rabble of ants keep their distance? Here you may observe one placed upon a little eminence, and looking down on a long row of labourers. He is the richest infect on this fide the hillock, he has a walk of half a yard in length, and a quarter of an inch in breadth, he keeps a hundred menial fervants. and has at least fifteen barley-corns in his granary.

He is now chiding and beflaving the emmet that stands before him, and who, for all that we can

discover, is as good an emmet as himself.

But here comes an infect of figure! Don't you take notice of a little white straw that he carries in his mouth? That straw, you must understand, he would not part with for the longest tract about the mole-hill: did you but know what he has undergone to purchase it! See how the ants of all qualities and conditions swarm about him. Should this straw drop out of his mouth, you would see all this numerous circle of attendants sollow the next that took it up, and leave the discarded insect, or run over his back to come at his successor.

If now you have a mind to fee all the ladies of the mole-hill, observe first the pismire that listens to the emmet on her left hand, at the same time that she feems to turn away her head from him. He tells this poor infect that she is a goddess, that her eyes are brighter than the fun, that life and death are at her disposal. She believes him, and gives herself a thousand little airs upon it. Mark the vanity of the pismire on your right hand. She can scarce crawl with age; but you must know the values herself upon her birth, and, if you mind, fourns at every one that comes within her The little nimble coquette that is running along by the fide of her is a wit: She hath broken many a pismire's heart. Do but observe what a drove of lovers are running after her.

We will here finish this imaginary scene; but first of all, to draw the parallel closer, will suppose, if you please, that death comes down upon the mole-hill in the shape of a cock-sparrow, who picks up without distinction the pismire of quality and his flatterers, the pismire of substance

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and day-labourers, the white straw officer and his sycophants, with all the goddesses, wits, and beauties of the mole-hill.

May we not imagine that beings of superior natures and perfections regard all the instances of pride and vanity, among our own species, in the same kind of view, when they take a survey of those who inhabit the earth, or, in the language of an ingenious French poet, of those pismires that people this heap of dirt, which human vanity has divided into climates and regions.

THE high opinion which Charles I. king of England entertained of regal dignity occasioned him to observe a stateliness and imperiousness of manner, which, to the rational and intelligent, was unamiable and offensive.

In his palaces different rooms were allotted to the different ranks of the nobility and gentry: and orders were hung up in every apartment, forbidding all persons below a certain quality to enter. The observance of these ridiculous distinctions was exacted with fuch rigour, that Sir Henry Vane, the younger, having intruded himfelf into an apartment allotted to a superior rank, was fo fuddenly, whilst in discourse, surprized with the king's appearance, that, not having opportunity to retire unperceived, he hid himself behind a large carpet, which hung before a fideboard. In this fituation he was discovered by the king, who, with an unmanly infolence, ftruck him with his cane. Even in Charles's days of humiliation, he struck Colonel Whaley for the omiffion of fome ceremony, or fancied difrespect: and when Sir Thomas Fairfax presented him on his knees a petition, the king, who knew the contents would be disagreeable to him, turned haughtily

haughtily away, with a motion fo sudden, that the petition was hurt by his horse's feet, and he had like to have been trampled to death. CARTE'S LIFE OF ORMOND, vol. I. p. 356.

PRODIGALITY.

SENTIMENTS.

A Great fortune in the hands of a fool is a great missortune. The more riches a fool has, the greater fool he is.

There is more money idly frent to be laughed at, than for any thing in the world, though the

purchasers do not think so.

We admire no man for enjoying all bodily pleasures to the full; this may create him envy but not esteem. Such pleasures, while they starter a man, string him to death.

We may furfeit with too much, as well as

starve with too little.

Let pleasures be ever so innocent, the excess is

always criminal.

If we consider lavish men carefully, we shall find their prodigality proceeds from a certain in capacity of possessing themselves, and finding enjoyments in their own minds: this loose state of the soul hurries the extravagant from one pursuit to another; and the reason that his expences are greater than another's, is, that his wants are also more numerous.

The events of this life are fluctuating and precarious; ought not then some provision to be made

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To look no farther than the present moment; to live at random, secure and careless of any future exigencies; to concern yourselves about nothing but what is immediately before you; and in the injoyment of to-day, to take no manner of thought for the morrow, must inevitably be productive of the most fatal consequences, not only to yourselves but perhaps to posterity; it may entail misery upon

hildren that are yet unborn.

Were the enjoyments of the voluptuary the foundation of folid happiness, (for this is the object in view, though they miss their aim) there wish the some pretence at least for an eager pursuit of them: but, in truth, the case is much therwise. Felicity does not make her abode with the sensualist, neither does she dwell in the house of leasting. The voluptuary is not the most happy the serson in the world: for happiness is a secret thing; it depends upon hidden causes; it is sounded upon the government of your selves; it cannot be required, nor is so valuable a purchase to be made, is just by thought, restection, and the command of your passions.

There is an economy that must always be obinterved in every pursuit, action, or undertaking.

Even your pleasures, except used with moderation,
or undently varied, and pursued rather as a tempoary relaxation, than a constant employment, soon
are ecome insipid. The most innocent enjoyments
ave their bounds. It is a temperate use that conlitutes the bliss, and preserves those powers and
aculties, on the proper exertion of which the
appiness of this life entirely depends. Health
and

and competence are the product of temperance but when once you pass the bounds of moderation, and fall into the dissipations of pleasure, the tafte becomes vitiated, the tenfes are impaired, and the proper relish of every enjoyment is totall loft.

What are the fruits of luxury, fenfuality, and intemperance? Difease preying upon your vitals at the fame time that your morals are vitiated

your whole frame is enervated.

What are the fruits of waste, profusion, and extravagance? Want, poverty, and a train of confequences, no less fatal to your fortune than the

other to your health.

There is but one affiction which is lasting, and that is the loss of an effate: time, which alleviate all others, sharpens this; we feel it every moment during the course of our lives, continually missing the fortune we have loft. Let not plent

therefore tempt you to be profuse.

Numbers are brought into bad circumstance rather from fmall neglects, than from any great errors in material affairs. People are too apt to think lightly of shillings and pence, forgetting ime that they are the constituent parts of a pound, til a deficiency in the great article shews them their mistake; convinces them, by dear-bought experience of a truth, which they might have learn able from a little attention, viz. that great sums are made up of small; and that therefore he that convision temneth fmall things, must of consequence fall with by little and little.

To contract the defires is the grand principle of is human happiness: for when once a loose is given old to the defire of superfluities, you know no end * por

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Multa petentibus, desunt multa.

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four wishes are vague, and unlimited. --- You an fet no bounds. The gratification of one inidinate pursuit, paves the way for another; and o fooner is the prefent vain with indulged, than future imaginary necessity arises, equally imporunate.

A little is enough for all the necessities, for all he innocent delights of nature; and it may be ed uffly afferted, that without economy, how large lever an estate is, there will still be a deficiency. month of many water

Your portion is not large indeed, But then how little do you need; For nature's calls are few.

In this the art of living lies, To want no more than may fuffice, And make that little do.

with not do she at his set but you was a rough from EXAMPLES.

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THE prodigality of the emperor Heliogabalus was as boundless as his lust; for in the short in the of his reign, he is said to have reduced almost to beggary all the subjects of the empire, and have left at his death the exchequer quite mpty. He suffered nothing to appear at his able but what was brought from the most distant ountries at an immense expence. His palace, its chamber, and his beds, were all surnished with cloth of gold. When he went abroad, all he way between his chamber and the place where he way between his chamber and the place where on is chariot waited for him was strewed with pold-dust, for he thought it beneath him to tread pon the ground like other men. All his tables, hests, chairs, and such vessels as were destined or the meanest uses were of pure gold. Though

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his clothes were exceeding coffly, and befet will jewels and precious stones, yet he is said never to have worn one fuit twice, nor ever put or again a ring which he had once used. He wa constantly ferved in gold plate; but every night after supper, presented to his guests and attendant what had been made use of that day. He often distributed among the people and foldiery, no only corn and money, as other emperors ha done, but gold and filver plate, jewels, preciou stones, and tickets intitling them to immend fums, which were immediately paid. He cause his fish-ponds to be filled with water distilled from roles, and the Naumachia, where the feat fights were exhibited, with wine. His banquet and entertainments were expensive almost beyon belief, his favourite dishes being tongues of pea cocks and nightingales, and the brains of parrots and pheasants. He fed his dogs with the liver of geefe, his horfes with raisins, and his lions and other wild beafts with partridges and pheafants In short, the whole wealth of the Roman empire fays Herodian, was scarce sufficient to supply the extravagance of one man. HEROD. p. 569. VIT HELIOG. p. 102.

Antony the Roman triumvir the more to her per fon and interest, made daily entertainments during her stay at Tarsus, inviting him and the chief officers of his army to partake of them, and spending on those occasions immense sums of money. In one of these banquets Antony expressing greaturprise at the vast number of gold cups enriched with jewels which were displayed on all sides, the queen told him, that since he admired such trisles he was very welcome to them, and immediately ordered

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tely erec ordered her fervants to carry them all to his house. The next day the invited him again, and defired him to bring with him as many of his friends as he pleased. He accepted the invitation, and came attended with all the chief officers at that time in Taifus. When the banquet was over, and the numerous company ready to depart, Cleopatra prefented them with all the gold and filver plate, which had been made use of during the entertainment. In one of these feasts the queen had at her ears two of the finest and largest pearls that ever had been feen, each of them being valued at fiftytwo thousand pounds sterling; one of these she caused to be dissolved in vinegar, and then swallowed it; for no other end but to shew the little account the made of fuch toys, and how much he could spend at one draught. She was preparing in like manner to melt the other, when Plaucus, who was present, stopt her, and saved the pearl, which was afterwards carried to Rome by Augustus, and being by his order cut in two, served for pendants to the Venus of the Julian family. ATHEN. vi. l. p. 147. PLIN. l. XXXIII. c. 3.

From Tarfus Antony suffered himself to be drawn away by Cleopatra to Alexandria, where they passed their time in games, amusements, and voluptuousness; treating each other every day, at excessive and incredible expences, which may be

judged from the following instance:

A young Greek, who went to Alexandria, to fudy physic, upon the great noise those feasts made, had the curiosity to assure himself with his own eyes concerning them. Having been admitted into Antony's kitchen, he saw amongst vast variety of other things, eight wild boars roassing whole at the same time. Upon which he expressed his surprise at the great number of guests that

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be supposed were to be at this supper. One of the officers could not forbear laughing, and told him that there were not fo many as he imagined, and that there could not be above ten in all: but that it was necessary every thing should be ferved in a degree of perfection, which every moment ceases and spoils. "For," added he, "it often bappens, that Antony will order his supper, and a moment after forbid it to be ferved, having entered into fome conversation that diverts him. For that reason not one, but many suppers are provided, because it is hard to know at what time he will think fit to eat." PLUT. IN ANTON.

LUCULLUS, the Roman general, though justly admired for his bravery, justice, and clemency, yet is deservedly censured for his extravagance and prodigality. Cicero and Pompey meeting him one day in the city, told him they come intended doing themselves the pleasure of supping with him that night: but it shall be upon this reacondition, added they, that you have nothing expected. condition, added they, that you have nothing extraordinary on our account. To which he ad feemingly agreed; but guess their surprise when they fat down to an entertainment that cost no aid less than fifty thousand crowns. What astonished the them the more was the shortness of the time in tall which it was prepared: but this it feems was little more than his ordinary diet. This fuperfluous pomp and magnificence will not be thought ary incredible, if we compare it with that of Peter now de Ruere, after he was made cardinal by the pope ary his kinsman: for within the space of two years which he lived at Rome, he expended in feasts gali and entertainments no less than four hundred wift thousand crowns. FREN. ACAD.

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MULEASSES, king of Thunes, was fo complete an epicure, that being expelled his kingdom for his infamous debaucheries, and hearing afterwards that Charles V. was inclined to reinstate him on the throne, he ordered a peacock to be west for his supper, and spent a hundred crowns on the fauce. PAUL. Jov.

his car and as as as THE emperor Vitellius was likewise so shamefully fond of fuperfluity and excess, that for one ingle meal he ordered two thousand different linds of fish, and seven thousand fowl. Without doubt these epicures agreed with the poet Philoxenus, who wished that he had a crane's teck, that he might the longer enjoy the pleaure of eating and drinking. inductification of the end are oving o

HOW very different, but how much more ommendable, was the conduct of Cyrus, king Persia, who, having condescended to the enreaties of one of his friends, to take a dinner ith him, and being defired to name his viands, nd where he would have his table spread, made his unexpected answer: "It is my pleasure," no aid the king, "that you prepare this banquet on hed he side of the river, and that one loaf of bread in tall the dishes !" APH. ANCIENTS. vas die die on

er. AS this last example may be thought a con-ght ary extreme, especially by those who do not ter now that bread and vegetables were the ordiope ary food of the Persians, I will give you an inafts gality, in the conduct of the celebrated Dean red wift. A certain lady fent him an invitation to nner; but, having heard that he was not eafily eased, she had taken a month to provide for it. Vol. II. K

When the time came, every delicacy which could be purchased, the lady prepared, even to profusion. The dean was scarcely seated, when she began to make a ceremonious harangue; in which she told him, that she was sincerely forry that she had not a more tolerable dinner, since she was apprehensive there was not any thing there she she him to eat; in short, that it was a bad dinner "P—x take you," faid the dean, "why did yo not get a better then? sure you had time enough but since you say it is so bad, I'll e'en go hom and eat a herring." Accordingly he departed and lest her justly consused at her folly, which had spoiled all the pains and expence she had been at.

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BUT to give an example perfectly worth of imitation in every respect, I must relate the

following anecdote:

Lord Carteret, in his lieutenancy, being ver fond of Dr. Delany, who was indeed worthy universal effects, came one day quite unattender and told the doctor he was come to dine with him. He thanked his excellency for the honor he conferred on him, and invited him to walk his beautiful gardens; which his excellency dwith great good humour. They took a turn two, when the servant came to inform them the dinner was upon the table. The doctor had go nerally something suitable to the season for him self and his mother, to whom he behaved with the filial tenderness and respect.

The doctor made the old lady do the honor of his table; for which, nor for the entertail ment, he never made the least apology, but to

his lordship, that

To stomache cloy'd with costly fare, Simplicity alone was rare.

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This demeanor of his was infinitely agreeable to lord Carteret, who, though a courtier, hated ceremony when he fought pleasure, which is indeed inconfistent with it. His excellency, after the cloth was taken away, and the bottle introduced (when, consequently, the lady departed) told the doctor, " that he always believed him to be a well-bred man, but never had so clear a demonstration of it, as he had this day feen. "Others," faid he, "whom I have tried the fame experiment on, have met me in as much confufion as if I came to arrest them for high-treason; nay, they would not give me a moment of their conversation, which, and not their dinner, I fought, but hurry from me, and then, if I had any appetite, deprive me of it, by their fulfome apologies for defects, and by their unnecessary profusion."

MEMOIRS OF MRS. L. PILK. vol. III.

BUT see the consequence of a different conduct! Anophilus is a man of fortune, is only in his fortieth year, and yet has all the infirmities of extreme old age; his body totters, his hands tremble, his head shakes, and his voice faulters: an hidden fire in his bowels dries up the vital juices, and consumes his strength: but it is a fire of his own kindling, which he has also continued and increased by the immoderate use of wine and strong liquors.

LEMARCHUS is tormented by frequent and excruciating paroxyfms of the gout; for which K 2

he is indebted to the skill and dexterity of his cook, the luxury of his table, and perhaps to some other excesses which equally enervate the body.

PHILARGYRIS was born without wealth, but with an ardent desire to acquire it : he did not amuse himself with science, a sterile soil! which to those who cultivate it with the greatest affiduity, produces only flattering honours, and empty praise: he was neither geometrician, poet, grammarian, nor aftronomer, but he could flatter-he gained the favour of the great-he was first made— and then—after which he had the honour of being-perhaps you imagine, that he then wished for nothing more; on the contrary, his defire increased with his wealth, and his wealth increased almost in proportion to his defire: for, when he died, ten principalities might have been formed out of his estate. The year of mourning was scarcely expired, when his son, although he was fole heir to these vast possessions, was less wealthy by one half than his father: the keeping a mistress, gaming, the repayment of loans at exorbitant interest, building and demolishing, a pasfion for pictures, medals, and cockle-shells, and above all, his inattention to his domestic affairs, fo greatly diminished his patrimony in this short time. But he has made confiderable progress fince; for he has now not only diffipated the remainder, but has brought himself deeply into debt.

HOW wretched is the condition of Afotus! A little garret, with bare walls, is his whole apartment, and of this, a flock-bed, covered with rags, takes up two-thirds. Cold, nakedness, and shame, compel him to lie in his bed, till the day is far spent. At night, a lamp suited to the place, a

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true fepulchral lamp, rather adds horror than diffuses light. By the feeble glimmering of this languid flame, he eats a dry crust of brown bread, is whole repast! yet, poor as it is, he is not fure that he shall be able to renew it to-morrow. What are now become of his countless treasure. his immense revenues, which appeared sufficient maintain a whole province? It may as well be aked, what becomes of water in a fieve, or of wax in a furnace. Luxurious entertainments, aming, women, usurers, and his steward, are the bottomless gulphs which have swallowed up e is opulence. But is there not one among all is friends who knows him in his adverfity, and fretches out the hand of bounty for his relief? r, sthere not one among all his friends? Alas! and he ever a friend? If he had he would have him still: for, whatever may have been said, adhe resity never banished a friend: it only disperses is those who unjustly assume the name; and if aderlity is productive of any good, which furely ng annot be denied, this is one of its principal ad-Xantages; for the loss of a false friend is a real afnd ain: if A fotus has any cause of complaint, it is aly for want of wisdom, and of never having had rs, friend that was fincere. ort

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BUT to change the scene.—Behold! the appy effects of frugality *. Demophilus, upon te death of his father, became possessed of an tate of a thousand a year: out of which he was art-pay his mother an annuity of two hundred age, trannum, and to his two fifters the fum of two oufand pounds each. He likewise found a

^{*} Frugalitatem virtutem effe maximam judico. CICERO.

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mortgage on one part of the estate for fifteen hundred pounds, and when he had paid the expences of his father's funeral, and fome tradefmens bills, he was left with but very little ready money. However, as his mother and fifters confented to live with him, and did not immediately infift on the payment of their fortunes, Demophilus, in about three years, was able to clear off the mortgage. To effect this, he difmissed fuch of his father's domestics as were not abfolutely necessary. He laid afide his carriage; he became his own fleward, received, examined, and paid all his bills himfelf; he renounced every mean and fenfual gratification, all trifling amusements and vain superfluities. He kept but very little company, and never affociated by choice with any but those who were diffinguished for their virtue and good fenfe. His fervants both loved and feared him, confequently he was obeyed with punctuality and cheerfulness. He was revered by his acquaintance for his integrity and wifdom; and his neighbours would frequently, without any farther appeal, leave to him the decision of their disputes. By this prudent conduct, and the exercise of an unremitted frugality, he became univerfally respected, and had in the course of seven years been able to prefent his eldest fifter with two thousand pounds on the day of her marriage, without burdening the estate with a shilling. Demophilus was now in his thirtieth year, when his neighbour, Mr. Speedwell, who had acquired a very confiderable fortune in the mercantile way, addressed him in the following terms: " I have observed, my young friend, with great pleasure, the regularity and prudence of your conduct during the courle

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course of several years, and, if I am not greatly mistaken, I think you would make a deferving woman a very good husband. But perhaps you are determined never to risk the tranquillity of which you feem to happily policifed: if that be the cafe I have done." " I do not think I should hazard any part of my happines," replied Demophilus, "by an union with a deferving lady; Iam fully perfuaded it would be a great addition But at prefent you know, Sir, my little to it. elate is charged with the payment of a large fum my youngest fister, who is on the point of marriage; and till I have eased it of that burden, do not intend to alter my condition." " If that he all your objection," fays Mr. Speedwell, " you will give me leave to fay, I do not think there is any great weight in it. Permit me to remove it at once. Here is a draft for two thousand pounds, which you will prefent to the young lady as your own act and deed; and if you can love my daughter Sophy, my only child, I will immediately give you fifty thousand more, and at my decease you will be entitled to the remainder of what I poffess-perhaps as much more-I honour you for your virtue and good sense-I am convinced of your prudence, and I am not afraid of your leaving my daughter pennyless by a life of diffipation and luxury. She was the darling of her detrafed mother, and the only comfort of my old ge.—She is a good girl, and, if you can love er fincerely, take her, and God blefs you oth." At these words the tears flowed so fast own the old gentleman's cheeks, he could fay **Ted** o more.

Demophilus was no stranger to the young lady, they had frequently conversed together, and had ong perceived a growing affection, founded on their

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their mutual esteem. The marriage was in a short time consummated; and the old gentleman, the next year, left his son-in-law possessed of a hun-

dred and fifty thousand pounds.

His conduct was indeed changed with his fortune, for he now kept a very elegant equipage, enlarged the number of his domestics, changed his furniture, and in every respect lived suitably to his fortune. But Demophilus fixed upon a certain fum, which he would never exceed. By this means his fortune was still increasing, and what gave him infinite pleasure, he was now able to discover the humanity and benevolence of his foul, in a much more extensive manner than formerly; nor has he ever been weary of well-doing, for he still showers his bounties with a liberal hand on the indigent and unhappy. If wisdom can derive any advantage from wealth, it is only by procuring the fublime fatisfaction of communicating happiness. This you will say, if you think justly, is making a noble use of an affluent fortune. It is fo, but let me add, that Demophilus does no more than his duty: for as all mankind are equal sharers in the wants and necessities of life, and the things which should supply these wants are unequally divided, it follows that the abundance of the one should minister to the necessities of the other; for when you have discharged the relative duties, you then become a debtor to fuch acts of beneficence, as are required at the hands of all those to whom God has dispensed his gists liberally.

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PRUDENCE.

SENTIMENTS.

PRUDENCE is the art of choosing: he is prudent who among many objects can distinguish that which deserves the preference.

Prudence has two offices, to inform the underflanding and regulate the will. She determines both on maxims of speculation and practice. She keeps the mind upon its guard against prejudice

and precipitation.

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To defire objects which are probably inconfiftent with our happiness, on the whole, would
be a dangerous imprudence; to defire those which
are contrary to good morals, would be criminal:
and whatever is criminal, cannot fail to produce
misery; because there is in heaven an impartial
Judge, by whom every deviation from virtue is,
sooner or later, adequately punished.

Though fortune feems to be an universal miftress, yet prudence is hers. When we are guided by prudence, we are surrounded by all the other

divinities.

Discretion does not only shew itself in words, but in all the circumstances of action: and is like an under-agent of Providence, to guide and direct us in the ordinary concerns of life.

There are many more shining qualities in the mind of man, but there is none so useful as discretion; it is this which gives a value to all the rest, which sets them at work in their proper

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of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence, nay, virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice.

Be neither fimple nor fubtle.

Prudence requires all wife men to weigh their actions in the balance of reason, and to judge whether there be any proportion between the hazard run, and the end proposed.

In the reputation of a wife man his occonomy is one of the most distinguishing parts of his

prudence.

Prudence is an evenness of soul, A steady temper which no cares controul, No passions russe, no desires inslame; Still constant to itself, and still the same.

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EXAMPLES.

In the reign of king Charles the second, there was a young lady, whom I shall call Prudentia, who was the reigning toast of that gallant age, and equally admired by the men of pleasure and the men of wit; her soul was as lovely as her person: with her beauty she was strictly modest, with her wit she was discreet and good-natured. Among her numerous train of admirers, none seemed so agreeable and deserving her esteem as the young lord Amiable, who, incapable of any base designs, gave such assurances of his love, that Prudentia easily surrendered her heart. Prudentia's aunt, who was her guardian, and loved her

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her as her own child, was pleased with a conquest which would so much contribute to the honour and happiness of her niece; the readily consented to the match, and the nuptials were celebrated with a mutual joy. As this was a match not made up by treaty, but by free choice and inclination, they did not fall into that modifi coldness and complaisant indifference people of fashion are soon apt to do. My lord was a man of unufual fweetness and affability of temper, which, when joined to that of Prudentia's, must necessarily make him happy with his wife; yet his eafiness, and credulity of the generosity of some of his companions had like to have leffened his domestic felicity, but the discretion of Prudentia prevented it. My lord had contracted a most intimate acquaintance with one Mr. Maskwell, a man of pleasing conversation, which served only to conceal the tricking gamester and the defigning pander. To render himfelf more powerful with men of quality he made himfelf instrumental to their follies or their vices. Though lord Amiable was not inclined to any of those vices Maskwell was procurer of, yet this wretch had cunning enough to draw him into all. With drinking, his health foon began to be impaired; with losses his temper was ruffled; with wenching, that fondness and cordial love he used to shew to his lady, began to ceafe: Prudentia was not a little concerned at this conduct: she too well knew all his vices; yet discreetly thought that any violent opposition would but heighten the mischief: she took care to make home as easy to him as possible: studious of obliging, the never disgusted him by harsh reproaches and satirical reflections on his conduct; neither, though care-K 6.

ful to please him, did she run into an extreme o fondness: she was not fond when she thought it would be disagreeable; for she knew that a wise without discretion may make the tenderest endearments the most troublesome. Prudentia was gay or fond as she found her lord in the temper to receive either; and, without letting him know that she had information of his gaming abroad, would propose a game of cards at home with such company as she thought would most please him, and never forgot to include Mr. Maskwell.

Sometimes her proposal was accepted; and by that means she found out the sharper, the pander, the slatterer, and the villain, in the silver-tongued

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Mr. Maskwell.

It happened that Mrs. Thoughtless, a beautiful lady, who had married my lord's brother, was extremely uneafy at being informed of her husband's keeping company with women of the town, and in danger of being ruined by sharpers at gaming: the came one day to my lord to complain of his brother's bad conduct and falsehood to her bed: the cried, the raved, and threatened not to live a moment with him longer. My lord did what he could to pacify her, but all in vain; my lady fucceeded better, who taking this opportunity to shew my lord his own foibles, thus addressed herself to her fifter: "I fancy, dear fifter, you want a littlediscreet good-humour to reclaim your husband; beauty and wit will not avail without discretion; there is a passive kind of virtue necessary to shew him his folly, it must not be done with ill-nature and constant reproaches on his conduct, which I am afraid is your method. - If my lord Amiable was guilty of fuch follies, which I dare affirm he never will, I should myself act as I advise you. You You have beauty enough to please a husband, have therefore an equal desire to do it: be the more studious of his humour as he is more faulty in his conduct, and let your affability shew his injustice in wronging you: the mistresses the men visit exert all their little arts to please them, for gain only, without honour, without conscience, and without love: why then should not a virtuous woman shew as great a desire to please her husband as these art-

ful jilts do to please a gallant?"

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Mrs. Thoughtless was pleased with her advice; my lord approved of it, and was fecretly touched to the foul for his transgressions against so incomparable a wife, who had acted what she spoke, and had more personal charms than the woman his false friend had introduced him to. When he had recollected himself, he proposed that his fifter should bring her husband to dinner the next day; and that his lady should repeat what she had already faid, and he was affured that it would have an excellent effect. It was agreed on; but with this discreet caution of Lady Amiable, that her discourse should be directed to my lord, to take off any fuspicion that it was intended for Mr. Thoughtless. The next day they met, and my Lord Amiable faw himfelf prudently attacked by his lady for his real faults, while she seemed only to take them for imaginary ones. To what the had faid before, the added fome reflections on the ill choice men of quality make of their acquaintance, among whom are the merry, laughing buffoons, who lead them into all the vices of the age, under the false pretence of friendship; at which words, looking at her lord in the most tender manner, she concluded, "These, my lord, are wretched friends, who lead you into fuch evils; evils; on the contrary, the friendship between man and wife is cemented by virtue, love, and interest, and cannot be dissolved without destroying the happiness of both. Let not then, my lord, any sale friends deceive you to your ruin. I defire a continuance of your love only so long as I continue to deserve it." At these last words, my lord, overcome with the gentle reproach, slung himself about her neck, and amidst a thousand kisses, promised mutual love. These transports were sollowed by the like in my lady's brother and wife, who owned himself a convert to virtue and matrimonial affection.

Thus what neither beauty nor wit could effect, diferetion did: their lives afterwards were prospe-

rous, and their deaths happy:

Good-humour only teaches charms to last,
Still makes new conquests and improves the last.
Love, rais'd on beauty, will like that decay;
Our hearts may bear its slender chains a day,
As slow'ry bands in wantonness are worn,
A morning's pleasure, and at evening torn;
This binds in ties more easy and more strong
The willing heart, and only holds it long. Popz.

A gentleman, whom I shall call Mr. Forefight, was possessed of a genteel income, and while a batchelor kept a chariot and four sootmen, besides six saddle horses. He did not exceed, but went to the utmost stretch of his income: but when he married the beautiful Clarinda, (who brought him a handsome fortune,) he dismissed two of his sootmen, sour of the saddle horses, and his chariot; and kept only a chair for the use of his lady. Embroidered clothes, and laced linen were quite

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quite laid afide : he was married in a plain drugget, and from that time forward, in all the accommodations of life, never coveted any thing beyond cleanliness and conveniency. When any of his acquaintance asked him the reason of this sudden change, he would answer, " In a single life I could eafily compute my wants, and provide against them; but the condition of life I am now engaged in is attended with a thousand unforeseen casualties, as well as with a great many distant but unavoidable expences. The happiness or mifery in this world of a future progeny will probably depend upon my good or ill husbandry. I shall never think I have discharged my duty till I have laid up a provision for three or four children at least." "But pr'ythee, Sir," fays a pert coxcomb that stood by, " Why shouldst thou reckon thy chickens before -- "Upon which he cut him short, and replied, " It is no matter; a brave man can never want heirs, while there is one man of worth living." This precautious way of reasoning and acting has proved to Mr. Foresight and his lady an uninterrupted fource of felicity; wedlock fits light and easy upon them; and they are at present happy in two sons and a daughter, who a great many years hence will feel the good effects of their parents prudence.

HOW fingular in the age we live, is the discreet behaviour of young Sophia, and how smiable does she appear in the eyes of wife men? Her lover, a little before marriage, acquainted her that he intended to lay out a thousand pounds for a present in jewels; but, before he did it, defired to know what fort would be most agreeable to her. "Sir," replied Sophia, "I thank you for

evils; on the contrary, the friendship between man and wife is cemented by virtue, love, and interest, and cannot be dissolved without destroying the happiness of both. Let not then, my lord, any false friends deceive you to your ruin. I defire a continuance of your love only so long as I continue to deserve it." At these last words, my lord, overcome with the gentle reproach, slung himself about her neck, and amidst a thousand kisses, promised mutual love. These transports were sollowed by the like in my lady's brother and wife, who owned himself a convert to virtue and matrimonial affection.

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for your kind and generous intentions, and only beg they may be executed in another manner: be pleased only to give me the money, and I will try to lay it out to a better advantage. I am not, continued she, in the least fond of those expenfive trifles; neither do I think the wearing of diamonds can be any addition, nor the absence of them any diminution, to my happiness. I should be ashamed to appear in public for a few days in a dress which does not become me at all times. Befides, I fee, by that modest plain garb of yours, that you are not yourfelf affected with the gaiety of apparel. When I am your wife, my only care will be to keep my person clean and neat for you, and not to make it fine for others." The gentleman, transported with this excellent turn of mind in his miftress, presented her with the money in new gold. She purchased an annuity with it; and out of the income of which, at every revolution of her wedding-day, she makes her husband some pretty present, as a token of her gratitude, and a fresh pledge of her love : part of it the yearly distributes among her indigent and bestdeferving neighbours, and the small remainder she lays out in something useful for herself and the children.

HENRY the Fifth, king of England, while he was prince of Wales, by his loofe and dissolute conduct, was daily giving his father great cause of pain and uneasiness. His court was the common receptacle of libertines, debauchees, busfoons, parasites, and all the other species of vermin which are at once the disgrace and ruin of young princes. The wild pranks and riotous exploits of the prince and his companions were the

the common topics of conversation *. This degeneracy in the heir of the crown was not more difagreeable to the king himfelf, who loved him with a most tender affection, than it was alarming to the nation in general, who trembled at the prospect of being one day governed by a prince of his character. But their fears were happily removed; for no fooner had the young king affumed the reins of government, than he shewed himfelf to be extremely worthy of the high station to which he was advanced. He called together the dissolute companions of his youth; acquainted them with his intended reformation; advised them to imitate his good example; and after having forbid them to appear in his presence for the future, if they continued in their old courfes, he dismissed them with liberal presents. He chose a new council, composed of the wisest and best men of the kingdom: he reformed the benches. by discarding the ignorant and corrupt judges, and fupplying their places with persons of courage, knowledge, and integrity. Even the chief justice Gascoigne +, who had committed young Henry to prison, and who, on that account, trembled to approach the royal presence, was received with the utmost cordiality and friendship; and, instead of being reproached for his past conduct, was warmly exhorted to persevere in the same strict and impartial execution of the laws. When the

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^{*} He is faid, among other pranks, to have disguised himself in a mean habit, and lain in wait for the receivers of his father's revenue, whom he attacked upon the highway, and robbed of the money they were carrying to the treasury. In these rencounters he sometimes received a sound drubbing; but he was always sure to reward those officers who made a brave and obstinate resistance. Stow.

[†] See the article MAGNANIMITY.

archbishop of Canterbury applied to him, for permission to impeach a great man, for holding opinions contrary to the established religion, he told him, he was averse to such fanguinary methods of conversion; that reason and argument were the proper weapons for defending and maintaining the truth: and that the most gentle means ought, in the first place, to be employed, in order to reclaim men from their errors. In a word, he feemed determined to bury all party diffinctions in eternal oblivion, and to approve himfelf the common father and protector of all his fubjects, without exception. Even before his father's death, he feems to have been fenfible of the folly and impropriety of his conduct, and determined to reform: for his father being naturally of a jealous and fufpicious disposition, listened to the suggestions of some of his courtiers, who infinuated, that his fon had an evil defign upon his crown and authority. These infinuations filled his breast with the most anxious fears and apprehensions, and perhaps he might have had recourfe to very difagreeable expedients, in order to prevent the imaginary danger, had not his suspicions been removed by the prudent conduct of the young prince. He was no sooner informed of his father's jealousy, than he repaired to court, and throwing himfelf on his knees, accosted the king in the following terms:

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of entertaining defigns against your crown and person. I own I have been guilty of many excesses, which have justly exposed me to your displeasure: but I take heaven to witness, that I never harboured a single thought inconsistent with that duty and veneration which I owe to your majesty. Those who charge me with such criminal

intentions only want to disturb the tranquillity of your reign, and to alienate your affections from your son and successor. I have therefore taken the liberty to come into your presence, and humbly beg you will cause my conduct to be examined with as much rigour and severity as that of the meanest of your subjects; and if I be found guilty, I will cheerfully submit to any punishment you shall think proper to inslict. This scrutiny I demand, not only for the satisfaction of your majesty, but likewise for the vindication of my own character."

The king was so highly satisfied with this prudent and ingenuous address, that he embraced him with great tenderness, acknowledging that his suspicions were entirely removed, and that for the suture he would never harbour a thought prejudicial to his loyalty and honour. Hist. Eng.

SO happily were the fears of the nation difappointed in regard to this young prince, that were we to ranfack all the records of ancient and modern times, we shall hardly find a hero whose character bears a more striking resemblance to that of Alexander the Great, in his best and most laudable actions.

He feems to have been bleffed with a felf-taught genius, that blazed out at once without the aid of instruction or experience; and the same restless and active spirit, which during his younger years hurried him into some irregularities, when at last restrained and directed by the maxims of prudence and discretion, prompted him to attempt, and enabled him to accomplish those great and glorious enterprizes, which at once charmed and associated the nation. His valour was such as no danger could startle, and no difficulty oppose. He was religious

religious without superstition, just without rigour, complaifant with a becoming dignity, and at once engaged the affections, and commanded the efteem of all around him. Regulating his conduct by the laws of his country, he took care that all his fubjects should square their actions by the same invariable standard. Not more tenacious of the prerogatives of the crown, than tender of the privileges of the people, he always lived with his parliament in the most perfect harmony and concord; he never demanded a fupply which they did not give; and never refused to grant a petition which they thought proper to prefer.

RELIGION.

SENTIMENTS.

RELIGION, in its most general view, is such a sense of God on the soul, and such a conviction of our obligations to him, and dependence upon him, as should engage us to make it our great care to conduct ourselves in a manner which we have reason to believe will be pleasing to him.

From the little I have feen of the world, I am convinced it is a true sense of religion, a full perfuafion of an invifible power, who fees and knows every thing, and, as we behave well or ill in this life, will accordingly reward or punish us in another, which only can restrain our giddy passions, controul our headstrong appetites, and stop us in

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the full career of fin and folly: for this reason as well as others, the imprinting an early and deep sense of religion on the minds of youth is an essen-

tial part in a complete plan of education.

All forts of men that have gone before us into an eternal state, have left this great observation behind them, that upon experience they have found, that what vain thoughts soever men may, in the heat of their youth, entertain of religion, they will, sooner or later, feel a testimony God hath given it in every man's breast, which will one day make them serious, either by the inexpressible fears, terrors and agonies of a troubled mind, or the inconceivable peace, comfort, and joy of a good conscience.

Let profane minds laugh at it as much as they will, there is a fecret commerce between God and the souls of good men; they feel the influence of heaven *, and become both wifer and better for it: and therefore to those who are so happy as to be properly affected by religion, piety and devotion are their eternal comforts, and the practice

of their duty is an everlasting pleasure.

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A state of temperance, sobriety, and justice, without devotion, is a cold, lifeless, insipid condition of virtue: and is rather to be styled philososophy than religion. Devotion opens the mind to great conceptions, and fills it with more sublime ideas than any that are to be met with in the most exalted science; and at the same time, warms and agitates the soul more than sensual pleasure.

The light of nature could direct Seneca to this doctrine, as appears by a very remarkable passage, among his epistles, Sacer est in nobis spiritus bonorum malorumque custos, et observator, et quemadmodum nos illum tractamus, ita et ille nos. "There is a holy spirit residing in us, who watches and observes both good and evil men, and will treat us after the same manner that we treat him."

The most illiterate man, who is touched with devotion, and uses frequent exercises of it, contracts a certain greatness of mind, mingled with a noble simplicity, that raises him above those of the same condition; and there is an indelible mark of goodness in those who sincerely possess it. It is hardly possible it should be otherwise; for the fervors of a pious mind will naturally contract such an earnessness and attention towards a better being, as will make the ordinary passages of life go off with a becoming indifference. By this a man in the lowest condition will not appear mean, nor in the most splendid fortune insolent.

It is a great difgrace to religion, to imagine it is an enemy to mirth and cheerfulness, and a severe exacter of pensive looks and solemn saces. The true spirit of religion cheers as well as composes the soul. It is not the business of virtue to extirpate the affections of the mind, but to regu-

late them.

The greatest and wifest of men in all ages and countries were renowned for their piety and vir-Those in our own nation, that have been unquestionably the most eminent for learning and knowledge, were likewise the most eminent for their adherence to the Christian religion. I might produce very thining examples from among the clergy; but because priestcraft is the common cry of every cavilling empty scribbler, I shall shew that those laymen who have exerted a more than ordinary genius in their writings, and were the glory of their times, were men whose hopes were filled with immortality, and the prospect of future rewards, and men who lived in a dutiful submitfion to all the doctrines and duties of revealed religion.

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EXAMPLES.

XENOPHON informs us, that what Cyrus the Great preferred before all other things was the worthip of the gods, and a respect for religion. Upon this therefore he thought himself obliged to bestow his first and principal care. He began by establishing a number of magi (or priefts) to fing daily a morning fervice of praise to the honour of the gods, and to offer facrifices. which was daily practifed among them even to fucceeding ages. The prince's disposition quickly became, as is usual, the prevailing disposition among the people, and his example became the rule of their conduct. Cyrus, on the other hand, was extremely glad, to find in them fuch fentiments of religion, being convinced that whofoever fincerely fears and worships God, will at the same time be faithful to his king, and preserve an inviolable attachment to his person, and to the welfare of the state. Cyrop. 204.

While the colleagues of Constantius, the Roman emperor, were persecuting the Christians with fire and sword, he politically pretended to persecute them too, and declared to such officers of his household and governors of provinces as were Christians, that he left it to their choice, either to facrifice to the gods, and by that means preserve themselves in their employments, or to forseit their places and his favour by continuing steady in their religion. When they had all declared, the emperor opened his real sentiments, reproached in the most bitter terms those who had renounced their religion, highly extolled the vir-

tue and constancy of such as had despised the wealth and vanities of the world, dismissed with ignominy the former, saying, "that those who had betrayed their God would not scruple to betray their prince," and, retaining the latter, trusted them with the guard of his person and the whole management of public affairs, as persons on whose sidelity he could rely, and in whom he might put an entire considence. Euseb. Vit. Constant. 1. i. c. 15.

CAN any thing be more admirable than these fentiments of Cicero? "That we ought above all things to be convinced there is a Supreme Being, who prefides over all the events of the world, and disposes of every thing as sovereign lord and arbiter: that it is to him mankind are indebted for all the good they enjoy: that he penetrates into, and is acquainted with, whatfoever passes in the most secret recesses of the heart: that he treats the just and impious according to their respective merits: that the true means of acquiring his favour, and of being pleafing in his fight, is not by the use of riches and magnificence in his worship, but by prefenting him an heart pure and blameless, and by adoring him with an unfeigned and profound veneration. Nor can I think, adds he, that man to be in his right mind who is destitute of religion." CICER. DE LEG. MULTERNA

THE consent of all men, says Seneca, is of very great weight with us: a mark that a thing is true, is when it appears so to all the world. Thus we conclude there is a divinity, because all men believe it, there being no nation, how corrupt soever they be, which deny it.

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I NEVER had a fight of my foul, fays the emperor Aurelius, and yet I have a great value for it, because it is discoverable by its operations; and by my constant experience of the power of God, I have a proof of his being, and a reason for my veneration.

AS to Socrates, it must be allowed that the Pagan world never produced any thing so great and
persect. He held admirable principles with relation to the Deity; he agreeably rallied the sables
upon which the ridiculous mysteries of his age
were founded; he often discoursed in the most
exalted terms of the existence of one Supreme
Being, eternal, invisible, the creator of the uniterse, and the supreme director and arbiter of all
wents, who takes cognizance of the actions of
men, and who will infallibly punish the guilty
and reward the virtuous.

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These examples, selected from the heather world, evidently prove that religion, or the sear and adoration of a Supreme Being, is dictated to s by the light of nature. Let us now consider that has been the faith and practice of the great-timen in our own nation with regard to revealed digion.

THE honourable Mr. Boyle, the most exact archer into the works of nature that any age has nown, and who saw atheism and insidelity beginning to shew themselves in the loose and volupous reign of king Charles the Second, pursued sphilosophical inquiries with religious views, establish the minds of men in a sirm belief and orough sense of the infinite power and wisdom the great Creator.

Vol. II.

This

This account we have from one who was intimately acquainted with him, and preached his funeral fermon *. "It appeared from those who conversed with him on his inquiries into nature, that his main defign in that (on which as he had his own eye most constantly, so he took care to put others often in mind of it) was to raise in himfelf and others vafter thoughts of the greatness and glory, and of the wisdom and goodness of God. This was fo deep in his thoughts, that he concludes the article of his will, which relates to that illustrious body the Royal Society, in these words, wishing them a happy fuccess in their laudable attempts to discover the true nature of the works of God; and praying that they and all other fearchers into physical truths may cordially refer their attainments to the glory of the great Author of nature, and to the comfort of mankind."

In another place the same person speaks of him thus, "He had the prosoundest veneration so the great God of heaven and earth that I ever obferved in any man. The very name of God wa never mentioned by him without a pause and vi-

fible ftop in his discourse."

Of the strictness and exemplariness of the whole course of his life, he says, "I might here challenge the whole tribe of libertines to come an view the usefulness as well as the excellence of the Christian religion in a life that was entirely dedicated to it." The veneration he had for the hole semiptures appears not only from his studying the with great exactness, and exhorting others to define the same; but more particularly from a distinct treatise which he wrote, on purpose to defend the scripture-style, and to answer all the objection

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His zeal in propagating Christianity in the world, appears by many and large benefactions

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In his younger years he had thoughts of entering into holy orders, and one reason that determined him against it, was, that he believed he might in some respects be more serviceable to religion by continuing a layman. "His having no interests, with relation to religion, besides those of saving his own soul, gave him, as he thought, amore unsuspected authority in writing or acting on that side. He knew the profane had fortisted themselves against all that was said by men of our profession, with this, that it was their trade, and that they were paid for it; he hoped therefore that he might have the more influence the less he hared in the patrimony of the church." Life of Mr. Boyle, p. 17, 22, 36, 37.

Mr. LOCKE, whose accurate talent in reaoning is so much celebrated even by the sceptics and insidels of our times, shewed his zeal for the christian religion, first in his middle age, by ablishing a discourse on purpose to demonstrate the reasonableness of believing Jesus to be the comised Messiah; and after that, in the last cars of his life, by a very judicious commentary con several of the epistles of St. Paul.

The holy scriptures are every where mentioned thim with the greatest reverence; and he extens Christians "to betake themselves in earnest the study of the way to salvation, in those holy stings, wherein God has revealed it from hear

See the head Brnsricenez,

ven, and proposed it to the world; seeking our religion where we are fure it is in truth to be found, comparing spiritual things with spiritual." And, in a letter written the year before his death, to one who asked this question, "What is the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it?" His answer is, " Let him study the holy scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author; falvation for its end; and truth without any mixture of error, for its matter:" a direction that was copied from his own practice, in the latter part of his life, and after his retire ment from business; when for " fourteen or fif teen years, he applied himself especially to the fludy of the holy scriptures, and employed the lat years of his life hardly in any thing elfe. H was never weary of admiring the great views of that facred book, and the just relation of all it parts. He every day made discoveries in it that gave him fresh cause of admiration."

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The death of this great man was agreeable t his life. For we are affured by one that was wit him when he died, and had lived in the fame f mily for feven years before, that the day before his death he particularly exhorted all about him read the holy scriptures; that he defired to be n membered by them at evening prayers; and b ing told that if he chose it the whole fami should come and pray by him in his chamber, answered, he should be very glad to have it so, it would not give too much trouble; that occasion offering to speak of the goodness of Go he especially exalted the care which God shew Deif to man, in justifying him by faith in Je the c Chri Chris le

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Christ; and returned God thanks in particular for having bleffed him with the knowledge of that divine Saviour.

About two months before his death, he drew up a letter to a certain gentleman, and left this direction upon it, "To be delivered to him after my deceafe." In it are these remarkable words: "This life is a scene of vanity that soon passes away, and affords no folid fatisfaction, but in the consciousness of doing well, and in the hopesof another life. This is what I can fay upon experience, and what you will find to be true, whenyou come to make up the account."

Posthumous Works, p. 321-328.

SIR ISAAC NEWTON, univerfally acknowledged to be the ablest philosopher and mathematician that this, or perhaps any other nation has produced, is also well known to have been a firm believer and a serious Christian. His discoveries concerning the frame and system of the universe were applied by him to demonfrate the being of a God, and to illustrate his power and wisdom in the creation.

This great man applied himself likewise with the utmost attention to the study of the holy scriptures, and confidered the feveral parts of them with uncommon exactness; particularly, as to the order of time, and the leftes of provided the order of time, and the leftes of the which head events relating to the Meffiah. Upon which head events relating to the Meffiah. the order of time, and the series of prophecies and he left behind him an elaborate discourse, to prove that the samous prophecy of Daniel's weeks, Go which has been so industriously perverted by the new Deists of our times, was an express prophecy of the coming of the Messiah, and sulfilled in Jesus Chrischeid. Christ. VIEW OF HIS PHILOSOPHY.

MR. ADDISON, fo deservedly celebrated for an uncommon accuracy in thinking and reasoning, has given abundant proof of his belief of Chriftianity, and his zeal against infidels of all kinds, in his Evidences of the Christian Religion. All his writings on religious subjects discover a strong, masculine, and steady piety; and his amiable conduct in every part of his life gives us the most convincing proof that what he wrote were the genuine fentiments of his mind. But his virtue shone out brightest at the point of death; for after a long and manly, but vain struggle with his diftempers, he dismissed his physicians, and with them all hopes of life: but with his hopes of life he dismissed not his concern for the living, but fent for a youth nearly related, and finely accomplished, yet not above being the better for good impressions from a dying friend. He came : but life now glimmering in the focket, the dying friend was filent. After a decent and proper paule the youth faid, " Dear Sir! you fent for me: I believe, and hope you have fome commands; I shall hold them most facred:" May distant ages not only hear, but feel, the reply! Forcibly grafping the youth's hand, he foftly faid, See in what peace a Christian can die. He spoke with difficulty, and foon expired. Through divine grace how great is man! through divine mercy how stingless death! who would not thus expire? Conjec-TURES ON ORIGINAL COMPOSITION, p. 103.

LOUIS, the late duke of Orleans, thus expressed the delight he found in piety and devotion:

I know by experience that sublunary grandeur and sublunary pleasure, are delusive and vain, and are always infinitely below the conceptions we form of them: but on the contrary, such

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happiness and such complacency may be found in devotion and piety as the sensual mind has no idea of."

SIR FRANCIS WALSINGHAM, towards the end of his life, wrote thus to lord Burleigh: "We have lived long enough to our country, to our fortunes, and to our fovereign; it is high time we begin to live to our felves and to our God."

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PHILIP the Third, king of Spain, feriously reflecting upon the life he had lived, cried out, upon his death-bed, "Ah! how happy were I, had I spent those twenty-three years that I have held my kingdom, in a retirement;" saying to his confessor, "my concern is for my soul, not my body."

CARDINAL WOLSEY, one of the greatest ministers of state that ever was, poured forth his soul in these sad words; "Had I been as diligent to serve my God, as I have been to please my king, he would not have for saken me now in my grey heirs."

CARDINAL RICHELIEU, after he had given law to all Europe for many years, confessed to P. du Moulin, that being forced upon many irregularities in his life-time, by that which they call "Reasons of state," he could not tell how to satisfy his conscience upon several accounts: and, being asked one day by a friend why he was so sad? He answered, "The soul is a ferious thing, it must be either sad here for a moment, or be sad for ever."

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SIR JOHN MASON, privy-counfellor to king Henry the Eighth, upon his death-bed, delivered himfelf to those about him to this purpose: "I have seen five princes, and have been privy-counsellor to four. I have seen the most remarkable things in foreign parts, and been prefent at most state transactions for thirty years together, and have learned this, after so many years experience, that feriousness is the greatest wisdom, and a good conscience the best estate: and were I to live my time over again, I would change the court for a cloifter; my privy-counfellor's buftles, for an hermit's retirement; and the whole life I have lived in the palace, for one hour's enjoyment of God in the chapel : all things elfe forfake me, befides my God, my duty, and my prayer."

SIR THOMAS SMITH, fecretary of state to queen Elizabeth, a quarter of a year before his death, fent to his friends the bishops of Winchester and Worcester, intreating them to draw him, out of the word of God, the plainest and exacteft way of making his peace with him; adding, that if was great pity men knew not to what end they were born into the world, till they were ready to go out of it.

SIR PHILIP SIDNEY left this his last farewell among his acquaintance, "Love my memory, cherish my friends; but, above all, govern your will and affections by the will and word of high your Creator; in me behold the end of this that world, and all its vanities."

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DOCTOR DONNE, a person of great parts and learning, being upon his death-bed, and taking his folemn farewell of his friends, left this with them, " I repent of all my life, but that part of it I spent in communion with God, and doing good,"

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SIR FRANCIS BACON, lord Verulam, was aman who, for the greatness of genius and compass of knowledge, did honour to his age and country; I could almost say, to human nature itself. He possessed at once all those extraordinary talents which were divided among the greatest authors of antiquity: nor can one tell which to admire most in his writings, the strength of reason, force of style, or brightness of imagination. This great man was a firm believer, and possessed that genuine and ardent spirit of devotion and piety which reason dictates, and revelation purifies and exalts. His principal error feems to have been the excess of that virtue which covers a multitude of faults. This betrayed him to fo great an indulgence towards his fervants, who made a corrupt use of it, that it stripped him of all those riches and honours which a long feries of merits had heaped upon him. But in the following devotional piece, at the same time that we find him prostrating himself before the great mercy-seat, and humbled under afflictions which at that time lay heavy upon him, we fee him supported by the sense of his integrity, his zeal, his devotion, . and his love to mankind, which give him a much of higher figure in the minds of thinking men, than that greatness had done from which he was allen. The property of

The prayer above-mentioned was found among his lordship's papers, written with his own hand,

and is as follows:

" Most gracious Lord God, my merciful Father, my Creator, my Redeemer, and my Com-Thou, O Lord, foundest and searchest the depths and fecrets of all hearts: thou acknowledgest the upright of heart, thou judgest the hypocrite; thou ponderest mens thoughts and doings as in a balance; thou measurest their intentions as with a line; vanity and crooked ways cannot be hid from thee.

" Remember, O Lord! how thy fervant hath walked before Thee; remember what I have fought, and what hath been principal in my I have loved thy affemblies, I have mourned for the divisions of thy church. I have delighted in the brightness of thy fanctuary; the vine, which thy right hand hath planted in this nation, I have ever prayed unto thee, that it might have the first and the latter rain, and that it might firetch her branches to the feas, and to the flood. The state and bread of the poor and oppressed have been precious in mine eyes. I have hated all cruelty and hardness of the heart; I have (though a despised weed) procured him the good of all men. If any have been my hy, enemies, I thought not of them, neither hath the my fun almost set upon my displeasure; but I have be been as a dove, free from superfluity of maliciousnefs.

"Thousands have been my fins, and ten A thousands my transgressions; but thy fanctifications have remained with me, and my heart to (through thy grace) hath been an unquenched Fi

coal upon thine altar.

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"O Lord, my strength! I have fince my wouth met with thee in all my ways, by thy fatherly compassions, by thy comfortable chaftilements, and by thy most visible providence. As thy favours have increased upon me, so have thy corrections; so as thou hast been always near me, O Lord! and ever as my worldly blefings were exalted, fo fecret darts from thee have pierced me; and when I have ascended before men, I have descended in humiliation before thee. And now, when I thought most of peace and honour, thy hand is heavy upon me, and hath humbled me according to thy former loving kindness, keeping me still in thy fatherly school, not as a baftard, but as a child. Just are thy adgments upon me for my fins, which are more number than the fands of the fea, but have no proportion to thy mercies; for what are the ands of the fea? Earth, heavens, and all thefe, re nothing to thy mercies. Besides my innunerable fins, I confess before thee, that I am bettor to thee for the gracious talent of thy gifts he and graces, which I have neither put into a nap-ne kin, nor put it (as I ought) to exchangers, where might have made best profit, but misspent it in hings for which I was least fit: fo I may truly my by, my foul hath been a stranger in the course of he my pilgrimage. Be merciful unto me, O Lord, we for my Saviour's fake, and receive me unto thy if-colom, or guide me in thy ways."

en After reading these examples, several obser-ations naturally present themselves to the mind,

red First, The light of nature, duly attended to, will evidently lead us into the belief of a Supreme rd, seing, infinitely holy, powerful, just, and good,

L 6

the creator and preserver of all things, the friend

and judge of mankind.

Secondly, It is therefore our duty as well as highest interest often, at stated times, and by decent and solemn acts, to contemplate and adore the great original of our existence, the parent of, all beauty, and of all good; to express our veneration and love by an awful and devout recognition of his perfections; and to evidence our gratitude, by celebrating his goodness, and thankfully acknowledging all his benefits. It is likewife our duty, by proper exercises of forrow and humiliation, to confess our ingratitude and folly, to fignify our dependence upon God, and our confidence in his goodness, by imploring his bleffing and gracious concurrence in affifting the weakness, and curing the corruption of our nature. And, finally, to testify our sense of his authority and our faith in his government, by devoting ourselves to do his will, and refigning ourselves to his disposal. This is that internal piety or the worship of the mind which unaffifted reason dictates, and all the greatest and wifest men of the heathen world recommended and practifed. It may be proper, however, to remark that their duties are not therefore obligatory, because the Deity needs or can be profited by them; but as they are apparently decent and moral, fuitable to the relations he sustains of our Creator, benefactor, lawgiver, and judge, expressive of our state and obligation, and improving to our tempers, by making us more rational, focial, and confequently more happy. And as God is the parent and head of the focial system, as he has formed us for focial flate, as by one we find the best security against the ills of life, and in the other enjoy it greatest comforts, and as hy means of both, ou natur

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nature attains its highest improvement and perfection; and moreover, as there are public blessings and crimes in which we all share in some degree, and public wants and dangers to which all are exposed; it is therefore evident, that the various and solemn offices of public religion are duties of indispensable moral obligation, among the best cements of society, the sirmest prop of government, and the sairest ornament of both.

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And, thirdly, these examples shew us, that a frong and clear reason naturally leads to the belief of revelation, when it is not under the influence of vice or pride: for notwithstanding our modern sceptics and infidels are great pretenders to reason and philosophy, and are willing to have it thought that none who are really possessed of those talents can easily assent to the truth of Christianity, yet we fee it falls out very unfortunately for them and their cause, that those persons who are confessed to have been the most perfect reasoners and philofophers of their time, are also known to have been firm believers. And as they are all laymen, there is no room to alledge that they were prejudiced by interest or fecular considerations of any kind. May these examples therefore be the means, on one hand, to prevent the well-meaning, and efpecially the rifing generation, from being misled by the vain boafts of our modern pretenders to reafon; and, on the other hand, to check the inclination of the wicked and vicious to be misled, when both of them have before their eyes such eminent instances of the greatest masters of reason not only believing revelation, but zealoufly concerned to establish and propagate the belief of it. property Williams and a representation of the Control of the Contr

the second and a company of the assembly the own to

REVENGE.

SENTIMENTS.

WHOEVER arrogates to himself the right of vengeance, shews how little he is qualified to decide his own claims, since he certainly demands what he would think unfit to be granted to another.

The man who retires to meditate mischief, and to exasperate his own rage; whose thoughts are employed only on means of distress and contrivances of ruin; whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another, may justly be numbered among the most miserable of human beings; among those who are guilty without reward, who have neither the gladness of

prosperity, nor the calm of innocence.

Whoever considers the weakness both of himfelf and others, will not long want persuasives to
forgiveness. We know not to what degree of malignity any injury is to be imputed; nor how
much its guilt, if we were to inspect the mind
of him that committed it, would be extenuated
by mistake, precipitance, or negligence; we cannot be certain how much more we feel than was
intended to be insticted, or how much we increase
the mischies to ourselves by voluntary aggravations. We may charge to design the effect of accident; we may think the blow violent only because we have made ourselves delicate and tender;

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we are on every fide in danger of error and of guilt, which we are certain to avoid only by

speedy forgiveness.

Of him that hopes to be forgiven, it is indifpensably required that he forgive. It is therefore superfluous to urge any other motive. On this great duty eternity is suspended, and to him that resuses to practise it, the throne of mercy is inaccessible, and the Saviour of men has been born in vain.

A passionate and revengeful temper renders a man unfit for advice, deprives him of his reason, robs him of all that is great or noble in his nature: it makes him unfit for conversation, destroys friendship, changes justice into cruelty, and turns

all order into confusion.

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There are three kinds of returns for injuries: abject submission, severe retaliation, and contemptuous disregard. The first is always the worst, and the last generally the best: yet, however disferent they may be in themselves, the dignity of the last is so much superior to common conceptions, that they may perhaps be forced on the second, purely to prove that they did not stoop to the first.

EXAMPLES.

DURING the residence of Xerxes at Sardis, he conceived a violent passion for the wife of his brother Massitus, who was a prince of extraordinary merit, had always served the king with great zeal and fidelity, and had never done any thing to disoblige him. The virtue of this lady, her great affection and fidelity to her husband, made her inexorable to all the king's solicitations. However,

However, he still flattered himself that by a profusion of favours and liberalities, he might posfibly gain upon her; and among other kind things he did to oblige her, he married his eldest fon Darius, whom he intended for his successor, to Artainta, this princess's daughter, and ordered the marriage should be consummated as soon as he arrived at Suza. But Xerxes finding the lady still no less impregnable, in spite of all his temptations and attacks, immediately changed his object, and fell paffionately in love with her daughter, who did not imitate the glorious example of her mother's constancy and virtue. Whilst this intrigue was carrying on, Amestris, wife to Xerxes, made him a present of a rich and magnificent robe of her own making. Xerxes, being extremely pleased with this robe, thought fit to put it on, upon the first visit he afterwards made to Artainta; and in the conversation he had with her, he mightily pressed her to let him know what he should do for her, assuring her at the same time, with an oath, that he would grant her whatever she asked of him. Artainta upon this, defired him to give her the robe he had on. Xerxes, forefeeing the ill consequences that would necessarily ensue upon making her this present, did all that he could to diffuade her-from infifting upon it, and offering her any thing in the world in lieu of it. But not being able to prevail upon her, and thinking himself bound by the imprudent promise and oath he had made, he gave her the robe. The lady no fooner received it, than the put it on, and wore it publicly by way of trophy. Ameftris being confirmed in the fuspicion the had entertained, by this action, was enraged to the last degree; but instead of letting her vengeance fall upon the daughter, who was the only offender,

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offender, the resolved to wreak it upon the mother? whom the looked upon as the author of the whole intrigue, though she was intirely innocent of the matter. For the better executing of her purpose, he waited till the grand feaft, which was every year celebrated on the king's birth-day, and which was not far off; on which occasion the king, according to the established custom of the country, granted her whatever she demanded. This day being come, the thing she defired of his majesty was, that the wife of Masistus should be delivered into her hands. Xerxes, who apprehended the queen's defign, and who was ftruck with horror at the thought of it, as well out of regard to his brother, as on account of the innocence of the lady, against whom he perceived his wife was so violently exasperated, at first resused her request, and endeavoured all he could to disfuade her from it; but not being able either to prevail upon her, or to act with steadiness and resolution himself, he at last yielded, and was guilty of the weakest and most cruel piece of complaisance that ever was acted, making the inviolable obligations of justice and humanity give way to the arbitrary laws of a custom, that had only been established to give occasion for the doing of good, and for acts of beneacence and generofity. In consequence of this compliance, the lady was apprehended by the king's guards, and delivered to Amestris, who caused her breasts, tongue, nose, ears, and lips, to be cut off, ordered them to be thrown to the dogs in her own presence, and then sent her home to her hulband's house in that mutilated and milerable condition. In the mean time Xerxes had fent for his brother, in order to prepare him for this melancholy and tragical adventure. He first gave him to understand that he should be glad he would put

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put away his wife; and to induce him thereto, offered to give him one of his daughters in her stead. But Masistus, who was passionately fond of his wife, could not prevail on himself to divorce her; whereupon Xerxes in great wrath told him, that fince he refused his daughter, he should neither have her nor his wife, and that he would teach him not to reject the offers his mafter had made him; and with this inhuman reply left him. This strange proceeding threw Masistus into the greatest anxiety; who, thinking he had reason to apprehend the worst of accidents, made all the haste he could home, to see what had passed there during his absence. On his arrival he found his wife in that deplorable condition we have just been describing. Being enraged to the last degree, as we may naturally imagine, he affembled all his family, his fervants and dependants, and fet out with all possible expedition for Bactriana, of which he was governor, determined, as foon as he arrived there, to raise an army, and make war against the king, in order to revenge himself for his barbarous treatment. But Xerxes being informed of his hafty departure, and from thence fuspecting the defign he had conceived against him, fent a party of horse to pursue after him; which, having overtaken him, cut him in pieces, together with his children and his retinue. HEROD. l. q. c. 107.

HIDARNES, Statira's father, a Persian of very great quality, was governor of one of the principal provinces of the empire. Statira was a lady of extraordinary beauty, which induced Artaxerxes the king to marry her, who was then called Arsaces. At the same time Teriteuchmes, Statira's brother, married Hamestris, Arsaces's sister,

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fifter, one of the daughters of Darius and Parylatis; in favour of which marriage Teriteuchmes, upon his father's death, had his government given him. There was at the same time another fister in this family, no less beautiful than Statira, and who besides, excelled in the arts of shooting with the bow, and throwing the dart. Teriteuchmes her brother conceived a criminal passion for her, and to gratify it, resolved to set himself at liberty, by killing Hamestris, whom he had espoused. Darius having been informed of this project, by the force of presents and promises, engaged Udiastes, Teriteuchmes's friend and confidant, to prevent fo black a defign, by affaffinating him. He obeyed, and had for his reward the government of him he had put to death with his own hands. Amongst Teriteuchmes's guards was a fon of Udiastes, called Mithridates, very much attached to his master. The young gentleman upon hearing that his father had committed this murder in person, uttered all manner of imprecations against him, and, full of horror for so infamous and villainous an action, seized on the city Zaris, and openly revolting, declared for the establishment of Teriteuchmes's son; but that young man could not hold out long against Darius. He was blocked up in the place with the fon of Teriteuchmes, whom he had with him; and all the rest of the children of Hidarnes were put in prison, and delivered to Parysatis, to do with them as that mother, exasperated to the last excess, by the treatment either done or intended to her daughter Hamestris, should think it. That cruel princess began by causing Rosana, whose beauty had been the occasion of this evil, to be fawed in two, and ordered the rest to be

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put to death, except Statira, whose life she granted to the tears and most tender and ardent solicitations of Arsaces, whose love for his wife made

him spare no pains for her preservation.

throne, causes Udiastes to be delivered up to her. She ordered his tongue to be torn out, and made him die in the most exquisite torments she could invent, to punish the crime which had occasioned

the ruin of her family.

Cyrus, the fon of Darius and Parysatis, saw with pain his elder brother Artaxerxes, the hufband of Statira, on the throne, and therefore determined if possible to put him to death, and seize the government. With this view an army was raised, and hostilities commenced, the news of which occasioned great trouble at court. Paryfatis was looked upon as the principal cause of this war; and all persons in her service and interest were suspected of holding intelligence with Cyrus. Statira especially, the reigning queen, reproached her incessantly, in the most violent terms. "Where is now," faid the to her, "that faith you have so often engaged for your fon's behaviour? Where those ardent prayers you employed to preferve from death that conspirator against his king and brother? 'Tis your unhappy fondness has kindled this war, and plunged us into an abyss of misfortunes." The antipathy and hatred of the two queens against each other were already much inflamed by fuch warm reproaches We shall see what consequences they had. taxerxes affembled a numerous army to receive his brother, and a battle was fought at Cunaxa about twenty-five leagues from Babylon, which proved fatal to Cyrus, who fell dead at his brother's

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ther's feet. Some fay by the wound given him by the king; others affirm that he was killed by 2 Carian foldier. Mithridates, a young Persian nobleman, afferted that he had given him the mortal stroke with a javelin, which entered his, temple and pierced his head quite through. As the king believed he had killed Cyrus with his own hand, and looked upon that action as the most glorious of his life, he defired that all the world should think the same, and it was wounding him in the most tender part to dispute that honour, or endeavour to divide it with him. The Carian foldier, whom we mentioned before, not contented with the great presents the king had made him upon a different pretext, perpetually declared to all that would hear him, that none but himself had killed Cyrus; and that the king did him great injustice in depriving him of the glory due to him. The prince, upon being informed of that infolence, determined to revenge the affront, and had the weakness and cruelty to cause him to be delivered to Parysatis, who had sworn the destruction of all those who had any hare in the death of her son. Animated by her barbarous revenge, the commanded the executioners to take that unfortunate wretch, and to make him fuffer the most exquisite tortures for ten days; then after they had torn out his eyes, to pour molten brass into his ears, till he expired in that cruel mifery; which was accordingly executed.

Mithridates also, having boasted at an entertainment, where he had heated his brain with wine, that it was he who gave Cyrus his mortal wound, paid very dear for that sottish and imprudent vanity. He was condemned to suffer

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the punishment of the * troughs, one of the most or cruel that ever was invented, and after having or languished in torment during seventeen days, died

at last in exquisite misery.

There only remained for the final execution of her project, and fully to fatiate her vengeance, who, by his mafter's order, had cut off the head and hand of Cyrus. But as there was nothing to take hold of in his conduct, Paryfatis laid this fnare for him: She was a woman of great address, had abundance of with and excelled in playing at of had abundance of wit, and excelled in playing at a certain game with dice. After the war, The had had been reconciled to the king, played often with him, was of all his parties, had an unbounded complainance for him, and fo far from contradicting him in any thing, prevented his defires, and did had had a support of the not even blush at indulging his passions. But she pot took special care never to lose sight of him, and to leave Statira as little alone with him as the could, it defiring to gain an absolute ascendancy over her may fon. One day, seeing the king intirely unemployed, and with no thoughts but diverting to himself, she proposed playing at dice with him for a certain sum, to which he readily consented. She suffered him to win, and paid down the mo-

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^{*} He was laid on his back in a kind of horse-trough, and ftrongly fastened to the four corners of it. Every part of him, except his head, his hands, and his feet, which came out at holes shade for that purpose, was covered with another trough. In this horrid fituation, food was given him from time to time; and in case of his refusal to eat, it was forced down his throat. Honey mixed with milk was given him to drink, and all his face was fmeared with it, which by that means attracted a numberless multitude of flies, especially as he was perpetually exposed to the score-florehing rays of the sun. The worms which bred in his excre-ments preyed on his bowels. Criminals condemned to this punishment generally lived from fifteen to twenty days. ney.

of ney. But affecting regret and vexation, the or an eunuch. The king, who suspected nohing, complied, and they agreed to except five on of the favourite eunuchs on each fide; that the winner should take their choice out of the rest; and the loser be bound to deliver him. Having made these conditions, they sat down to play. The queen was all attention to the game, and his made use of all her skill and address in it. She is, won, and chose Mesabates, for he was not one f the excepted. As foon as fhe got him into her ands, before the king could have the least suspiion of the revenge she meditated, she delivered him m. the executioners, and commanded them to flay ing im alive, to lay him afterwards upon three cross ars, and to stretch his skin at large before his eyes, the upon two stakes prepared for that purpose; which to was performed accordingly. When the king knew the was extremely concerned, and violently and my with his mother. All these cruelties seem to have been only essays and preparations for a greater crime Parysatis meditated. She had retained at seart a violent hatred for Queen Statira, which she had suffered to assess her was a search of the se ed, and fuffered to escape her upon many occasions. he perceived plainly, that her credit with the ing her fon was only the effect of his respect and and consideration for her as his mother; whereas that exor Statira was founded in love and considence, the this best security of credit with him. She resolved, d in herefore, to rid herself, whatever it cost her, of so mas ment of her ends, the feigned a reconciliation with the er daughter-in-law, and treated her with all the exterior marks of fincere friendship and real confidence. The two queens, appearing therefore to have sey, begoven their former suspicions and differences,

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lived well together, faw one another as before, and did eat at each other's apartments. But as both of them knew how much the friendship and caresse of the court were to be relied on, especially among the women, they were neither of them deceived in the other; and the fame fears always subfifting they kept upon their guard, and never eat but of the same dishes and pieces. Could one believe possible to deceive so attentive and cautious a vigi lance? Paryfatis, one day when her daughter-in law was at table with her, took an exquisite bin that had been ferved up, cut it in two parts, gav one half to Statira, and eat the other herfelf. Sta tira foon after was feized with tharp pains; and having quitted the table, died in the most horrible convulsions, not without inspiring the king with the most violent suspicion of his mother, of whole cruelty and revengeful spirit he was sufficient fensible before. He made the ftrictest enquiry int the crime; all his mother's domestics were seize and put to the question; when Gygis, one of Pary fatis's women and confidents, confessed the whole She had caused one side of a knife to be rubbe with poison, so that Parysatis, having cut the bir in two, put the found part into her own mouth di rectly, and gave Statira the other that was poisoned Gygis was put to death after the manner the Per fians punished prisoners, which is thus: they la their heads upon a great and very broad stone, an beat upon it with another till they are entirely crushed, and have no remains of their forme figure. As for Parylatis, the king contented him felf with confining her to Babylon, where the de manded to retire; and told her that he would no ver fet his foot within it whilft fhe was there. We see here the terrible effects of female to

venge, and, in general, of what excelles the

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and have no other rule for their actions than their own will and passions. CTES. c. li. 55.

WHEN Alexander the Great came before the ng ity of Gaza, he found it provided with a strong arrison, commanded by Betis, one of Darius's arrifon, commanded by Betis, one of Danius selfunuchs. This governor, who was a brave man,
igh and very faithful to his fovereign, defended it
with great vigour against Alexander. 'As this
with great vigour against Alexander. 'But aland lough every art of war was employed, notwith strepidity, he was however forced to lie two
noths before it. Exasperated at its holding out
not long, and his receiving two wounds, he was
with solved to treat the governor, the inhabitants,
and folders, with a barbarity absolutely inexary male; for he cut ten thousand men to pieces,
and fold all the rest with their wives and children
when Betis, who had been taken prisoner in
a last affault, was brought before him, Alexmed der, instead of using him kindly, as his valour
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and deres and him to be a second him to b unuchs. This governor, who was a brave man,

ed on that occasion with an intolent joy, spoke irel us to him: "Betis, thou shalt not die the rme ath thou desirest, prepare therefore to suffer all thim e torments which revenge can invent." Betis, ed oking upon the king with not only a firm but haughty air, did not make the least reply to his enaces; upon which the king, more enraged an before at his disdainful silence; "Observe," the dhe, "I besecch you, that dumb arrogance!

Wor, II.

Has he bended his knee? Has he spoke but so much as one fubmiffive word? But I will conquer this obstinate filence, and will force groans from him, if I can draw nothing else." At last Alexander's anger rose to fury, his conduct now beginning to change with his fortune: upon which he ordered a hole to be made through his heels, when a rope being put through them, and this being tied to a chariot, he ordered his foldiers to drag Betis round the city till he died, He boafted his having imitated upon this occasion Achilles, from whom he was descended, who, as Homer relates, caused the dead body of Hector to be dragged in the same manner round the walls of Troy*; as if a man ought to pride himself for having imitated so ill an example. Both were very barbarous; but Alexander was much more fo in causing Betis to be dragged alive, and for no other reason than because he had served his fovereign with bravery and fidelity, by defending a city with which he had entrusted him: a fidelity, that ought to have been admired, and even rewarded, by an enemy, rather than punished in so cruel a manner. Q. GURTH

IN the reign of James the First, towards the end of the year 1609, Robert Carr, a youth of twenty years of age, and of a good family in Scotland, returned to London from his travels. All his natural accomplishments confisted in a handsome person; all his acquired abilities in an eafy air and genteel carriage. He was ftrongly recommended to his countryman lord Hay; and that nobleman no fooner cast his eye upon him than he found him possessed of those talents which

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^{*} Decipit exemplar vitiis imitabile. Hog.

consolid qualify him for making a figure in the English court. Conscious of the king's fondness for youth and beauty, and exterior appearance, the studied how matters might be so conducted, what this new object should make the deepest impression upon him. Without naming him at sourt, he allotted him the office of presenting to lames his buckler and device, at a match of liting; and hoped he would engage the attention of that monarch. Fortune favoured his designs, by an accident which at first bore a conserva spect. When Carr was advancing to peras may aspect. When Carr was advancing to per-or or his office, his unruly horse flung him, and lls roke his leg, in the king's presence. James apere his beauty and tender years excited love and af-ore thion; and the prince ordered him to be carried for the palace, and to be carefully attended. He his mielf, after the tilting, paid him a vifit; and freing mently repeated it during his confinement. The
morance and fimplicity of the boy completed
ven conquest which his exterior grace and accomin thments had begun. Poffeffed with a high opion of his own abilities, he flattered himself that on of his own abilities, he flattered himself that is raw youth, by his precepts and instructions, the ould soon be equal to his wisest ministers, and initiated into all the mysteries of government. In his as this kind of creation was more perfectly sown work than any other, he seemed to entermin a more unbounded affection for his minion, and an what he bore even to his own children. He has made to conferred upon him the honour of knight-and do, promoted him to the title of Viscount the these conferred him with the order of the hich ter, admitted him into the privy-council, and, ough at first he assigned him no particular tee, he entrusted him with the supreme direction M 2

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tion of all his business and political concerns. In proportion to this rapid advancement in confidence and honour, was wealth bestowed upon the needy favourite; and while Salifbury, and all the ablest ministers could scarce find money to defray the necessary expences of government, James, with an unsparing hand, loaded with riches this useless and contemptible pageant. The favourite was not however at first so elated with his good fortune, as not to be sensible of his own ignorance and inexperience. He had therefore recourse to the affiftance and advice of a friend; and he was more happy in his choice than is usual with persons of his character. In Sir Thomas Overbury, he found a judicious and wife counfellor, who endeavoured to to season his mind with the principles of prudence interest and discretion. And so long as he had the modely no and discretion. And so long as he had the modely not to follow the friendly counsels of Overbury, he are enjoyed the rare fortune of being beloved by the tast prince, without incurring the hatred of the people are nion, nothing was wanting but a kind mistress her and where high fortune concurred with all the was graces of external form, this circumstance could not be difficult to attain. But it was here the faque vourite met with that rock which ruined all his ret future prospects, and which plunged him for even that into an abyse of infamy, guilt, and misery.

No sooner had James ascended the throne of the sound to the s

No fooner had James afcended the throne of average and than he resolved to compensate the many calamities which the unhappy families of Howard and Devereux had suffered in support of his cause in and that of his mother. Having restored young lifter to his rank and blood, and bestowed the tild of Suffolk and Northampton on the two brother her of the house of Norsolk, he endeavoured to prothes cure the farther pleasure of uniting their families protein

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by the marriage of the earl of Effex with lady Frances Howard, daughter to the earl of Suffolk. She was only in her thirteenth, and he in his fourteenth year; and it was judged proper, till both should arrive at the age of puberty that he should go abroad, and fpend fome time in his travels. After an absence of four years he returned to England, and was charmed with the fight of the lovely bride, who was now in the full bloom of her beauty, and who was univerfally admired by the whole court. But when he approached, and claimed the privileges of a husband, he met with ore nothing but coldness and indifference, and a flat of nd refusal of any farther freedom. He had recourse red to her parents, who obliged her to accompany him into the country, and to partake of his bed: but nothing could conquer her invincible obstinacy: he and she still rose from his side, without having the tasted the nuptial pleasures. Provoked at this unple accountable behaviour, he at last abandoned the mi-pursuit, and separating himself from her, allowed es, her to follow her own will and inclination. It the was generally thought that a lady of her age and fa querable aversion to one man, without some sethe purable aversion to one man, without some sehis ret attachment to another; and it soon appeared
ever hat the conjecture of the public was but too well
ounded. She had listened to the addresses of the
ne of avourite, and her tender heart had been easily
nan aptivated by the graceful person and infinuating
ware idense of the worthless minion. She flattered
cause terfels that so long as she refused the embraces of
our issex, she could not properly be deemed his wise,
the he way for a new marriage with her beloved Ropro hester. Their passion was so violent, and their
ilies prortunities of meeting so frequent, that they had
a lies and already p M 3

already indulged themselves in all the gratifications of love: yet they still bewailed their unhappy sate, while their union was not persect and legitimate; and the lover as well as the mistress was impatient till their mutual ardor should have the

fanction of marriage.

An affair of fo great consequence could not be accomplished without confulting Overbury, to whom Rochester was wont to communicate all his fecrets. That faithful counsellor was alarmed at the proposal; and he employed every argument to divert his friend from fo foolish an attempt. He represented the great difficulty of obtaining a divorce between her and her husband; and the extreme danger, as well as infamy, of taking into his bed an abandoned woman, who being married to a nobleman of the first rank, had not scrupled to prostitute her character, and lavish her favours on the object of a capricious and momentary passion; and in the warmth of his friendship he went so far, as to threaten Rochefter that he would break off all further correspondence with him, if he could so far forget his honour and his interest as to prosecute the intended marriage. Rochester had the weakness to report this conversation to his mistress, the counters of Effex; and when in the fury of her rage and refentment, the fwore vengeance against Overbury, he had also the baseness to engage in her vindictive schemes, and to doom to destruction his faithful friend, for the greatest instance which he could receive of his fincere and cordial friendship.

Some contrivance was necessary for the execution of their cruel purpose. Rochester applied to the king, and after complaining that his own indulgence to Overbury had inspired him with

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degree of arrogance, which was altogether intolerable, he obtained a commission for his embaffy to Russia; which he represented as a retreat for his friend both advantageous and honourable. When consulted by Overbury, he earnestly advised him not to accept this offer, and undertook the talk of appealing his majesty, should he feem to be offended at the refusal. To the king again he exaggerated the infolence of Overbury's conduct, and procured a warrant for fending him to the Tower, which James intended as a gentle punishment for his disobedience. The lieutenant of the Tower was a creature of Rochester's, and had lately been entusted with the office for this very purpose: he subjected Overbury to such a algorous confinement, that the unhappy prisoner was debarred from the fight even of his nearest relations; and no intercourse of any kind was permitted him, during the space of fix months that he had lived in prison.

This impediment being removed, the lovers resolved to pursue their purpose; and the king himself forgetting the dignity of his character, and his obligations to the family of Essex, warmly seconded the project of obtaining a divorce between the counters and her husband. This indeed was the more easy, as Essex was willing to embrade any decent opportunity of separating himself from a profligate woman, by whom he was hated, and whose love, had she thought proper to have offered it, he would now have rejected with contempt and disdain. The sentence of divorce, upon the most ridiculous pretence, was awarded between the earl of Effex and his countefs; and to complete the farce, the king, unwilling that the lady should lose any rank by

dily and bring to M 4.

her marriage, conferred on his minion the title of earl of Somerset. The countess of Somerset having thus accomplished her wishes, might have enjoyed as much happiness as it was possible for a woman of her abandoned character to enjoy, had the not been prompted by her revenge to imbrue her hands in the blood of an innocent man, and by that means involved herself in utter ruin and destruction.

Though fhe had already deprived Overbury of his liberty, she could not be content until she had made him feel the severer effects of her refentment; and the engaged her husband as well as her uncle, the earl of Northampton, in the atrocious design of taking him off by poison. Fruitless attempts were repeated by weak poisons; but at last they gave him one so strong and violent, that the fymptoms were evident to every one who approached him. He was buried in the Tower with the greatest dispatch and secrecy, under pretence that he died of fuch a loathfome difease as rendered his corpse unfit to be seen.

Conscious of the murder of his friend, Somerset enjoyed little fatisfaction in the pleasures of love, or the utmost kindness and indulgence of the The graces of his youth gradually decayed, the gaiety of his manners infenfibly vanished, and his politeness and affability were changed into fullenness and filence; and the king, who had been captivated by these superficial accomplishments, began to withdraw his affections from a man who no longer contributed

to his amusement.

To complete his difgrace, an apothecary's fervant, who had been employed in preparing the poison, having retired to Flushing, began to talk

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very freely of the whole fecret; and the affair at last reached the ears of Trumbal, the king's ambassador in the Low Countries. Trumbal immediately transmitted the intelligence to Sir Ralph Winwood, secretary of state, who imparted the matter to his majesty. The king, surprised and confounded to find fuch enormous guilt in a man whom he had admitted into the most intimate familiarity, fent for Sir Edward Coke, lord chief inflice, and ordered him to examine into the affair with the utmost rigour and impartiality. Coke executed his orders with that industry and everity for which he was fo remarkable: the whole labyrinth of guilt was fully unfolded. accomplices of Overbury's murder suffered the punishment due to their crimes, but the king granted a pardon to the principals, Somerfet and his countess: and to mitigate the severity of their fate, after some years imprisonment, he refored them to their liberty, and indulged them with a pension, with which they retired into the country, and languished out old age in infamy and obscurity. Their guilty loves were converted unto the most deadly hatred; and they lived feveral years in the fame house, without any intercourse or correspondence with each other. RAPIN.

But let us change this horrid fcene, and contemplate an example of revenge as illustrious as it is rare.

ALIVERDI, generalissimo of the armies of Abbas the Great, king of Persia, and his prime minister, was as good a general and as able a politician, as he was amiable in the capacity of a courtier. From the constant serenity of his countenance, it was judged that nothing could russe M 5

the calmness of his heart; and virtue displayed itfelf in him so gracefully and so naturally, that it was supposed to be the effect of his happy temper. An extraordinary incident made the world to do him justice, and place him in the rank he deferved.

One day as he was thut up in his closet, bestowing on affairs of fate the hours which other men devote to fleep, a courier quite out of breath came in and told him, that an Armenian, followed by a posse of friends, had in the night surprised his palace at Amandabat, destroyed all the most va-luable furniture in it, and would have carried off his wife and children, doubtless to make slaves of them, had not the domestics, when the first fright was over, made head against him. The courier added, that a bloody skirmish ensued, in which his fervants had the advantage at last; that the Armenian's friends were all killed upon the spot, but that their leader was taken alive. "I thank thee, Offali *," cried Aliverdi, " for affording me the means to revenge so enormous an attempt. What! whilft I make a facrifice of my days and my repole to the good of Persia; while, through my cares and toils, the meanest Persian subject lives secure from injustice and violence, shall an audacious stranger come to injure me in what is most dear to me! let him be thrown into a dungeon, give him a quantity of wretched food fufficient to pre-- ferve him for the torments to which I destine him." The courier withdrew, charged with these orders to them who had the Armenian in custody.

But Aliverdi, growing cool again, cried out, What is it, O God, that I have done! is it

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[•] The prophet most revered by the Persians next to Mahomet.

thus I maintain the glory of so many years? Shall one fingle moment eclipse all my virtue! that franger has cruelly provoked me; but what impelled him to it? No man commits evil merely for the pleasure of doing it: there is always a motive. which passion or prejudice presents to us under the malk of equity; and it must needs be some motive of this kind that blinded the Armenian to the dreadful confequences of his attempt. Doubtless.

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He dispatches immediately an express to Amandabat with an order under his own hand, not to make the prisoner feel any other hardship than the privation of liberty. Tranquil, after this act of moderation, he applied himself again to publicbufiness, till he should have leisure to sift this particular case to the bottom. From the strict inquines he ordered to be made, he learned, that one: of his inferior officers had done very confiderable damage to the Armenian, confidering the mediocrity of his fortune; and that he himself had lighted the complaints brought against him. Eased: by this discovery, he called for the Armenian, whose countenance expressed more confusion than terror, and passed this sentence upon him:

"Vindictive stranger, there were some grounds, for thy refentment; thou didft think I had justly; incurred thy hatred; I forgive thee the injury: thou hast done to me. But thou hast carried thy vengeance to excess; thou hast attacked a man: whom thou oughtest to respect; nay, thou hast attempted to make thy vengeance fall upon innocent. heads, and therefore I ought to punish thee. Go. then and reflect in folitude on the wretchedness of. a man that gives full fwing to his passions. Thy punishment, which justice requires of me, will

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be sufficiently tempered by my clemency; and the repentance may permit me to shorten the term."

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TREACHERY.

SENTIMENTS.

of all the vices to which human nature is subject, treachery is the most infamous and detestable, being compounded of fraud, cowardice, and revenge. The greatest wrongs will not justify it, as it destroys those principles of mutual confidence and security by which society can only subsist. The Romans, a brave and generous people, distained to practise it towards their declared enemies; Christianity teaches us to forgive injuries; but to resent them under the disguise of friendship and benevolence argues a degeneracy, which common humanity and justice must blush at.

EXAMPLES ...

CARACALLA, the Roman emperor, fent a folemn embassy to Artibanus, king of the Parthians, desiring his daughter in marriage. Artibanus, overjoyed at this proposal, which he thought would be attended with a lasting peace between the two empires, received the ambassadors with all possible marks of honour, and readily complied with their request. Soon after Caracalla

Caracalla fent a fecond embaffy, to acquaint the king that he was coming to folemnize the nuptials. Whereupon Artibanus went to meet him, attended with the chief of the nobility, and his best troops all unarmed, and in most pompous habits: but this peaceable train no fooner approached the Roman army than the foldiers, on a fignal given, falling upon the king's retinue, made a most terrible slaughter of the unarmed multitude, Artibanus himself escaping with great difficulty. Caracalla, having gained great booty by this inhuman and barbarous treachery, wrote a long and boafting letter to the fenate, assuming the title of Parthicus for this detestable action, as he had before that of Germanicus, for murdering in like manner fome of the German nobility. UNIV. HIST.

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ATHELBERT, the last king of the East-Angles, was of a very amiable temper, a fine person, and great virtues. The goodness of his nature, and the humility of his mind, the regard he shewed to religion in his actions, and to justice in his administration, rendered him the delight of his people, who wanted nothing to complete their happiness but an heir to succeed to the crown in case of his decease. He was young; had been bred to letters, and being fond of books, had not been susceptible of any impression from beauty; perhaps, the reigning passion of the age, inclining to celibacy, might have contributed, in fome measure to his insensibility. The universal defire and common good of his people, the diftraction and convulsions the kingdom would be exposed to for want of an heir, were the topics used by the nobility and bishops, which induced him

him to call a council to confider of the matter. It being their unanimous opinion that it would be best for him to marry; Athelrida, the daughter of Offa, king of Mercia, a princess of great beauty and merit, was immediately fixed on as a fuitable match. The young king, not long after fet out with a splendid retinue, accompanied by count Oswald, the chief of his council, and the person who had first named the lady to the king, Being arrived on the borders of the Mercian territories, they waited for a fafe-conduct, and the confent of the lady's father, who was then keeping his court at Hereford. On the reception of this message a council was held to confider on the manner in which Athelbert should The courtiers, who eafily perceived the intentions of their monarch, and thinking this a fine opportunity to annex the kingdom of East-Angles to that of Mercia, determined to murder Athelbert and feize his domi-The more effectually to accomplish this villainous design, he was invited with the greatest thew of friendship to a conference with Offa, under pretence of fettling the preliminaries of his marriage; and going thither without any attendants, was feized in his way by Guimbert, and privately beheaded. The young princes, shocked at her father's perfidious cruelty, fent the earliest notice of this catastrophe to the nobility who waited for the return of the king. Unable to revenge his death, and fearful of the like fate, they immediately mounted their horses, and made the best of their way to their own country. Athelbert's corpse and head were buried at first by Offa's order in an obscure place on the banks of the Lugge, but were afterwards removed

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to Fernley, fince called Hereford, the cathedral of which city is dedicated to his honour. HIST. OF ENGL.

BASILIUS, emperor of the East, about the year 870 of the Christian æra, took his second son Leo as a partner in the government. The young prince offended at the great sway which Theodorus Santabarenus, by profession a monk, but commonly reputed a magician, bore at court, endeayoured to remove him from his father's presence; of this the jealous monk was foon apprifed, and therefore was resolved to destroy him: with this view, pretending to have private intelligence of a conspiracy against Basilius, which was to be put in execution while he was hunting, he first perfuaded the young prince privately to arm himfelf, and some of his attendants, that he might be ready to oppose any attempt upon the life of his father; and then haftening to the emperor, told him in great consternation, that his fon designed to murder him; that his defign was to be put in execution the first time he went out to hunt; and that if he caused him to be searched, he would find him armed accordingly. The emperor giving ear to the wicked and malicious infinuations of the monk, ordered his fon to be fearched; and a dagger being found under his garment, committed him to close prison in an apartment of the palace, where his eyes had been put out at the instigation of the monk, had not the patriarch and the senate interposed in his be-However, he was long kept under confinement, but at last released and restored to his former dignity by the following accident: The emperor having forbid the fenate to mention to him

him the young prince's name, or make any further application in his favour, while he was one day entertaining feveral of the nobility, a parrot, which hung up in a cage in the room, in imitation of fome, who used to lament there the unfortunate prince's condition, cried out all on a sudden, "Alas! unhappy Leo!" His friends laying hold of that opportunity, as if the bird reproached them with their neglect, notwithstanding the emperor's prohibition, renewed their former application, to which Basilius at length yielded.

The emperor dying foon after, his fon Leo afcended the throne. His first care was to punish the treacherous monk, which he did by ordering him to be whipt in an ignominious manner, and then banished him to Athens, where his eyes were put out.

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ANTIGONUS finding the country in which he lay, excessively wasted, and that it would be very difficult for him to sublist, fent deputies to the confederate army to folicit them, especially the governors of provinces and the old Macedonian corps, to defert Eumenes and to join him, which they rejected with the highest indignation. After the deputies were difmissed, Eumenes came into the affembly, and delivered himself in these words: "Once upon a time a lion falling in love with a young damfel, demanded her in marriage of her father. The father made answer, that he looked on fuch an alliance as a great honour to his family, but stood in fear of his paws and his teeth, lest upon any trifling dispute that might happen between them after they were married, he might exercise them a little too hastily upon his daughter.

To remove this objection, the amorous lion caused both his nails and his teeth to be drawn immediately, whereupon the father took a cudgel, and soon got rid of his enemy." This, continued he, is the very thing aimed at by Antigonus, who makes you large promises till he has made himself master of your forces, and then beware of his teeth and paws. Plut. IN VIT. EUMEN. DIOD. SICUL. lib. 18.

ELFRIDA, was the daughter of Ordgar, count of Devon, and though educated in a private manner, was fo beautiful, that the fame of her charms reached the ears of Edgar, king of England. In order to fatisfy himself whether her beauty answered the report he had heard of it, he fent Ethelwold his favourite, who, under pretext of a vifit to her father, got a fight of the daughter. As he was then young, and susceptible of the impressions of a fair face, he was so captivated with Elfrida's charms, that he proved false to his truft, and made his addresses to the lady. On his return to the king, he described her in such a manner as convinced Edgar, that the was neither a proper object for his curiofity nor affections. Having thus diverted the king's thoughts from Elfrida, he took an opportunity to represent to him that the would prove an advantageous match to himfelf, though by no means worthy of a monarch; and having obtained his consent to demand her in marriage, succeeded in his suit. Ethelwold had not long enjoyed the fruits of his treachery, before the whole mystery was revealed to the king. Edgar, however, diffembled his refentment, till he had ocular demonstration of his perfidy. For this purpose he found some pretence for travelling near

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near Ethelwold's house, and declared his intention of vifiting a lady who was fo much cried up for her beauty. The earl posted away with the news to his wife, at the same time advising her to use all the methods fhe could to conceal her graces from the eyes of an amorous monarch, who would fatiate his defires at the expence of her chaftity. Elfrida, being by these means acquainted with the wrong done to herfelf as well as to the king, was filled with refentment, and instead of following her husband's advice, made use of every art to set her charms out to the greatest advantage, and to make herfelf appear the more amiable. This interview ferved only to convince the king that his favourite had abused his confidence. He dissembled his resentment, and sent Ethelwold a little while after to fecure the coast of Northumberland against the Danes*, and in his way thither he was found murdered. No steps were taken to find out the authors of this crime; but Elfrida, as foon as decency would permit, was married to the king. HIST, ENGL. EDGAR. -ment salson mined bedingles of work sales as a contract of the property of th

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TREACHERY.

An EPISTLE from a Young LADY.

To heaven and you repentant I confess
At once my shame, contrition, and disgrace;
And, Oh! if pity may await a crime
That sullies honour to remotest time,
Judge from this faithful picture of my state,
Whether that pity should my crime await;
Covered with crimson blushes while I tell
From white-rob'd truth and virtue how I fell;
From spotless innocence, from meek-ey'd peace,
A prey to horror, victim to disgrace.

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A youth by nature and by art posses'd Of all that melts the sympathetic breast, Such fweet perfuation on whose accents hung, That while he spoke I thought an angel fung; Whose kneeling vows in fond profusion given, Appear'd to me the registers of heav'n: With all the arts deception could inspire, Taught me to love, to pity, to admire. Eternal truth each broken fentence fill'd, Through every vital boundless rapture thrill'd; My honest foul each abject doubt disdain'd, Yet rolling years his fuit was unobtain'd, Till imprecations, hermits might deceive, Made me to endless infamy a slave; Dash'd the rich cup whence social comforts flow, And left me heir to everlafting woe.

Can I forget the still, the solemn night, Scene of my joy, my ruin, and delight? When modest Cynthia veil'd her silver face, Too chaste to evidence my sad disgrace;

When

Own, wretch obdurate, tho' you can't relent, Your present state is distant from content, Her you abandon'd in pursuit of wealth, Had ease, good humour, sprightliness and health; Had love to cheer, should every comfort fail, And temper gentle as the southern gale; Unlike thy canker'd, thy mis-shapen bride, Fraught with detraction, enmity, and pride, Who while her coffers burst with gems and plate, Grudges each tasteless morsel that you eat; Whose siend-like soul aspires at no content, But the infernal pleasure to torment.

Here would I close the grief-awaking tale,
And o'er the sequel cast a sable veil;
To dumb obscurity the ills consign
That adverse fortune destin'd to be mine;
But though my heart at every sentence bleed,
My sex's welfare prompts me to proceed.

With hope and fear alternate conflicts spent,
Two tedious days since my destroyer went;
I sigh'd, I lov'd, I look'd, I long'd in vain.
And every moment was an age of pain;
No streaming tears could give my wors relief,
Tears, the poor refuge of a common grief:

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The third a fever's burning heat express'd.
The potent fury of a flame suppress'd.
Vain was recourse to tenderness of art,
Sorrow and shame were written on my heart;
And wild distraction let my tongue reveal
The fatal secret, reason would conceal.

Life from the great, the rich, the happy, flies, But grief's immortal, and it never dies; Elfe why, ye powers, did I this stroke survive? Why am I still in misery alive?

A tender mother, to compassion wrought,
The satal cause of my affliction sought;
Told him in words that might a Nero melt,
The stings her daughter in his absence selt;
While from her eye the tear of pity stole,
That spoke the kind sensations of her soul.
But to her pleadings no regard was shewn,
The wretch was callous as the frigid zone;
Then 'gainst her life her trembling hand she bent;
Nor e'er return'd to tell me the event.
No longer worthy her esteem to claim,
She left me full of agony and shame.

Oh! thou to nature's visitings unknown,
From whom those evils took their rise alone,
This tragic tale unshaken who can hear,
Nor pay the gen'rous tribute of a tear,
Know that when worldly artifice shall fail,
To awful heav'n's tribunal I'll appeal,
Of joys eternal let thy soul despair,
For clad in terrors I'll arraign thee there;
My bleeding mother shall confront thy sight,
And suries snatch thee from the realms of light.

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VICE AND VIRTUE.

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SENTIMENTS.

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VIRTUE is the highest exercise and improvement of reason, the connexion, harmony, and just balance of affections and passions, the health, strength, and beauty of the mind.

He that is vicious in his practice is diseased in

his mind.

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Every degree of vice or virtue is accompanied with a proportionable degree of mifery or happiness.

The gratifications of vice are turbulent and unnatural, generally arising from the relief of passions, intolerable, and issuing in tormenting reflections; often irritated by disappointment, and always inflamed by enjoyment, and yet ever

cloyed with repetition.

The pleasures of virtue are calm and natural; showing from the exercise of kind affections or delightful reflections in consequence of them; not only agreeable in the prospect, but in the present feeling; they never satiate, or lose the relish; nay, rather, the admiration of virtue grows stronger every day; and not only is the desire but the enjoyment heightened by every other new gratistication; and, unlike to most others, it is increased, not diminished by sympathy and communication. In fine, the satisfactions of virtue may be purchased without a bribe, and possessed in the humblest as well as the most triumphant fortune; they

can bear the strictest review, do not change with circumstances, nor grow old with time. Force cannot rob, nor fraud cheat us of them; and, to crown all, instead of abating, they enhance every other pleasure.

Let it be remembered, that none can be difciples of the graces but in the school of virtue; and that those who wish to be lovely, must learn

early to be good.

Virtue is the greatest ornament, and good sense

the best equipage.

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It was a faying of Aristotle's, that virtue is necessary to the young, to the aged comfortable, to the poor serviceable, to the rich an ornament, to the fortunate an honour, to the unfortunate a support; that she ennobles the slave, and exalts nobility itself.

To suppliant virtue nothing is deny'd, For blessings ever wait on virtuous deeds; And though a late, a sure reward succeeds.

EXAMPLES.

A DECENT and discreet lady was lest by her husband, a gentleman of small estate, but me accomplishments, in moderate circumstances, with the care of two sons and an only daughter, ill under age. To give them a good education was her chief business and delight. In all other espects she was thristy, and even parsimonious; but in this she was what the generality would erhaps call profuse: for she esteemed a good ducation the best and most lasting patrimony. Accordingly she was at pains to introduce them into

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into the best company, and to teach them all those accomplishments, which it would be unbecoming the character of a gentleman or lady to be ignorant of: she taught both her sons herself to read and write, and her daughter to use her needle. As the had feen much of the world, the instructed them from life, and her own experience; drew characters; painted different scenes of life, those she had been engaged in herfelf, or had feen and heard from the relation of others; and this in fo entertaining a manner, that the young creatures were all ear; and, as Shakespeare says, their spirits would fly out into her stories. She made each of them, in their turns, to read to the others, and all of them to give their fentiments afterwards; opening their tender conceptions by the familiar and eafy queftions the put to them. At other times, the fet them to writing letters to one another, and after they had made a visit, or rather excursion from home, the drew out their little observations on all they had feen or heard. But what was of most advantage of them, the went before them in every virtue, and was a strict pattern of that decency and prudent conduct which the recommended. After this fober education at home, the fent her daughter to one of the genteeleft boarding schools, and often went thither herfelf to inspect her manners more nearly. Her eldest son, after he had learned his Latin, and was mafter of figures and book-keeping, she put out apprentice to a confiderable merchant in the metropolis, fufficiently guarded, as the thought, against the dangers of the town, by his virtuous education in the country. He did very well for fome time, and was much beloved by his mafter, both for his diligence and honesty. But he was ere long decoyed into an intrigue vay v intrigue by a handsome maid of the family, who, with an artifice peculiar to fome of those townbred girls, affected to be in love with him. She endeavoured to convince him of it, by giving a particular attention to all his wants, and expressing a tender concern to please him. She played her cajoling arts with fuch fuccess upon his honest credulity and simplicity, that she foon gained her point, and wrought him up to the real passion

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This made him neglect his business, and fall into gaming, to fupply the cravings, the real or pretended wants of his mistress. The effects of heir adventure, in a short time, became visible; and partly shame, partly her persuasions, obliged im to leave a family, where his credit was ruined, nd his conduct liable to frequent censure. nistress followed him, and became the companion, s the had been the cause, of his misery. He now et up for himself, and having drawn away the rest f his patrimony, drove a little retailing trade. but as the flow returns did not fatisfy the growing emands of his mistress, business soon became a rudgery to him, and he had recourse to drinking, drown all reflections on his circumstances and onduct, and stifle those sentiments of honour and itue which now and then frung him with deep morfe. In this course he soon exhausted the rest his stock, plunged himself into debt, was cast nto gaol, and must have lain there, if his discon-late mother, whose heart bled to hear of his tly of isfortunes, had not straitened her own and her ınmily's circumstances to relieve him. After he got to f prison, where he was abandoned by his mer-nary mistress, who, foreseeing his fate, had run an ay with the remainder of his money and effects, gue Vol. II. N

be passed through a new variety of misfortunes. In short, the result was, he went abroad, and listed himself in the late emperor's service in Italy.

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The other fon, whom I shall call Eubulus, had fine natural parts, joined to an uncommon fweetness of temper, and an affability that endeared him to every body. He went to the university of ***, where, by his indefatigable application to his fludies, he made great proficiency in learning, and by his conversation and polite manners, gained the favour of his superiors, and the esteem of all who knew him. His company was courted by those of the best rank, but especially by all true lovers of learning and virtue. Ag macy with a young gentleman of a large fortune, and a mind still larger, who chose him to be him bis companion, rather than tutor in his travels. This proposal, how advantageous soever, he will would not accept till he should consult with his an mother and fifter, both whom he loved with an oce uncommon tenderness: their consent being obtained, he went to take his leave of them; the hat parting was tender on both fides. "My dear at Eubulus," said the good woman, taking him by the hand, with her eyes full, "you are going a wer long journey, I fear I shall never see you again turn. Your poor brother's misfortunes have shortened asks my days, and your absence cannot lengthen them out but fince I hope it is for your advantage, I cheer time fully submit. To Almighty God I commit you me Pray spare no pains to learn some news of you tand unfortunate brother; if you find him out, give the chim my last blessing, and tell him I shall die it row peace if I hear he is reformed and happy." Short could not proceed, her sighs and tears were that the onl

then bid his fifter farewell. Her last words were, "Oh, Eubulus, remember our poor dear brother, —find him out, and tell him, (oh, do not forget it) that our dear mother and I want nothing to complete our happiness, but to hear that he is, what he once was, the same virtuous"—She could say no more. Her heart was oppressed with sormow at the tender parting, and that heightened by sad restections upon the ill courses of her elder brother, and the melancholy forebodings she had

that her mother would not long furvive.

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Agathias, went abroad, and did not, like most inces, gape after wonders and curiofities, and be brow away their time in gallantry; they stayed also long enough in places of note to get acquainted he with the men most eminent for capacity and his tarning, who are generally the more easy of an east to ingenious strangers, and to learn whatthe h their progress through Italy their curiosity by they were spectators rather than actors, in the by hey were spectators rather than actors, in the gradual wersions of it. One evening as Eubulus was an atturning home alone, he saw two sellows in asks attacking a single gentleman, who made a emout resistance, but was pressed to the wall, and east amed reduced to the last extremity. Eubulus wou mediately drew in defence of the single compountant, and obliged the villains to retire after they give the deeply wounded. He led the gentleman to be it own lodgings, and sent immediately for a surShow to dress his wounds. When the stranger's that was taken off, how was he surprised to see only the same of the same onl N 2 his

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his friend Agathias, whom he had rescued from fuch imminent danger; and how overjoyed was Agathias to find the friend and deliverer united in the fame person! When he was going to make his acknowledgments for his generous fuccour, Eubulus begged him to spare them, till he should be in a better condition to make them. The wounds were found not mortal, fo that in a few weeks he recovered. While they continued there, they had a message from an unknown lady, who defired to communicate to them an affair of importance. Though they were both averse to go, yet they knew fo well the vindictive humour of the Italians, that they were afraid to give the lady a denial. Accordingly they waited on her, when the told them the believed they were furprifed at receiving a meffage from one who was so much a stranger to them; but as she well knew the humanity of the English, especially to their countrymen, and had heard that two gentlemen of that nation lived in her neighbourhood the thought the could not do them a greater pleas fure, than by giving them an opportunity of do ing a very important fervice to one of their own country, a very worthy gentleman, who had been clapt up in prison by order of the Doge, for no other crime than his being of her acquaintance If, continued the, you have the honour, gentle men, to know any of the foreign ambaffadors, you will find it no hard matter, by employing your in terest with them, to obtain his release, at the fam time you will do me a fingular pleafure.

The gentlemen endeavoured to excuse them solves in the politest manner they could, alledging they were strangers in the town. But in effect the bad no mind to meddle in an affair which seeme

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by the lady's interesting herself so warmly in it, to wear the face of an intrigue. She continued to urge them with great eagerness, and asked if they had no acquaintance with the French ambassador. Agathias was a man of too much honour to deny that he had fome small acquaintance with him, but said, he did not know whether it could be of any use to her friend; he promised however to try how far it would go. They immediately waited on Monsieur ****, the French ambassador, and informed him of the whole affair, who fmiled, and politely promised his friendship. Accordingly he applied to the Doge, and all the favour he could obtain was a promise of the gentleman's release, upon paying a fine of a thoufand crowns, and giving security for his future good behaviour. Soon after, prompted by their curiofity, they asked and obtained leave to visit the prisoner under his coninement. They found him in a wretched condition. He looks pale and meagre, and his eyes hollow, the very image of death; his face was marked with the deepest dejection and anguish. Upon putting a few questions to him about the time of his leaving England, and his employment fince as well as before, Eubulus faintly recollected some of his features; upon which he asked him if he was any relation of ****, who had been some time a widow. At the mention of her name, the tranger fetched a deep figh, and faid, he had been once fon to that dear woman, but, alas! he had forfeited his title to that relation. Eubulus could hold no longer, he fell upon his neck, wept over him, and continued for fome time speechless. Agathias, deeply penetrated with this dumb but gin expressive scene, mixed his friendly tears with heirs. At length words got vent: "Oh Pam-N 3 philus. me BIET II

philus, have I at last found you out: you whom your dearest mother, sister, and I, gave over for lost!—But ah! how changed! and in what deplorable circumstances! Where have you been, how came you thither? Heaven, I hope, sent us

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to your relief."

Pamphilus, with a mixture of dejection, aftonishment, and joy, asked how he had learned his misfortune, and what had induced him and the gentleman with him to vifit him in his present situation; adding, that his misfortunes would be too tedious to relate. His brother foon fatisfied his questions, and told him he might fafely open his mind before the gentleman, whose goodness prompted him to pay him fo kind a vifit. Being thus affured, he frankly confessed that the lady they mentioned had entertained him fince he came to Venice; whither he was allowed to come by his general officer, to fee the diversions of the carnival, having been for fome time in the emperor's fervice, and that he had been put under an arrest at the request of fome noble relations of the lady's, who were difpleafed at his intimacy with her; and now he was daily expecting some miserable fate, as a punishment for his past imprudence. He then cast down his eyes with a mournful air. Agathias, whose eyes and heart had been fastened upon the two brothers, turning to the elder, in a generous kind of transport, faid, "I am glad, Sir, that in finding a brother you have likewise found a deliverer. You are released upon paying a thousand crowns, which I will freely advance for your brother's fake." Pamphilus would have cast himfelf at his feet to express the raptures he felt; but Agathias took him in his arms, and told him he Was The Action

was glad to embrace the brother of his friend and deliverer. He gave him withal a fhort account how he had faved his life. The fine was paid, and Pamphilus released. He assured them, upon his honour, that after paying his acknowledgments to his benefactres, he would break off all further correspondence with her, and immediately return to the army.

While they continued at Venice, a letter came by way of Genoa to Eubulus, from his fifter

Eliza, to this effect:

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My dear brother,

WHAT shall I tell you? How will you be able to bear the fatal news of the death of our much honoured mother, whose loss is to me more bitter than death, and will plunge you, I fear, into the deepest forrow? But the other night the called me to her bed-fide, and taking me by the hand, faid, 'My dear child, I am just going to leave you. A few hours will bear me to the world of spirits. I willingly resign you, my dear charge, and your brothers, if they are 'yet alive, to the care of a good God, who will 'always befriend the virtuous. I rejoice you are of that number. If you continue as you have fet out, you cannot fail of being happy. When you have an opportunity to write to your brothers, or shall see them, tell them I died: "with them on my heart; left them a mother's bleffing, and had no higher wish on earth than to hear they were wife and good. Alas! poor Pamphilus, would to God he were fo; were I fure of this, I should die perfectly easy. I hope Eubulus will return to you, and Heaven make you happy in each other. Farewell, my dearest NO STIT N 4 child!

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child! may Heaven preferve you wife and good, and when you drop a tear to the memory of a · loving mother, he excited thereby to imitate whatever you thought good in her. Oh! farewell!' With these words the dear woman refigned her foul into her Maker's hands, and smiled in the agony of death. Oh! my dear brother, grief overwhelms me, I can add no more, but that I long exceedingly to fee you; that will be my only cordial, to alleviate the heavy lofs of your affectionate fifter,

ELIZA.

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This mournful news cut Eubulus to the heart, he grew impatient to return home: he hoped his presence might help to lighten his fifter's grief. Agathias perceiving his friend's uneafiness, inclined to indulge him, by baftening his return. They took Milan in their way home, where they found Pamphilus much reclaimed by his misfortunes. Eubulus informed him of his mother's death, the tender circumstances of his parting from her and their fifter, the deep affection they both bore him, and particularly the concern she expressed about him in her last moments. The recital of thefe, and the fight of his fifter's moving letter, made fuch an impression on him that they left him ftrongly confirmed in his virtuous refolutions.

Eliza, after her mother's death, lived retired from the world: fhe kept company with only a few felect friends. It was a fweet retreat where the lived; there was a pretty garden and farm belonging to it, the small remainder of the familyestate. At the foot of the garden runs a clear brook, clothed on each fide with little rufts of

wood.

wood, and bushes growing wildly up and down. This stream, after watering the farm, loses itself in: a neighbouring wood. You will forgive my being so minute, for the sake of the lovely inhabitant of this delicious spot. She dressed herself plain and neat, and was not diffinguished from the farmers. daughters in the neighbourhood, but by a fuperior openness and dignity in her air and manner, which appeared under all the homeliness of her dress. Her time was generally divided between the œconomy of her family, and the management of the farm, reading, vifiting the fick, and doing kind offices to all about her. Her knowledge of simples qualified her to be useful to her neighbours in most ordinary illneffes; and a frugal well-judged masagement of her fmall revenue, put it in her power frequently to reach out her friendly hand to the affistance of the indigent, whom she used to employ in different kinds of manufactures : and at the same time that she relieved their wants, she acouraged their industry, so that her house was afittle sanctuary to the painful poor. ways open to them, and the beneficent mistress of it at all times accessible. Her servants almost blored her, and her amiable and wife deportment endered her equally the delight and admiration of the whole neighbourhood. I might have mentioned too, that the was fair and blooming, and of a shape exquisitely proportioned. There was an mcommon gracefulness in her mien, and spright iness in her air and looks, mixed with such a peuliar sweetness, as discovered the kind and humane temper of her foul. In this manner did this anogent and virtuous maid pass her time, when t pleased heaven to interrupt, for a while, the N.5.

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and fevere trial.

A gentleman who lived at no great distance, lately returned from his travels, struck with the high and very fingular character he had of her, contrived this stratagem to see her. It was Eliza's ordinary custom to walk out every morning and evening round the farm, and along the banks of the little rivulet that watered it, and often with a book in her hand. Sometimes she would lay herfelf down by this stream, and with a delighted mind enjoy those simple and unvarnished pleasures which virtue joined with contemplation, never fails to give in those rural scenes; neither envying nor railing at the pleasures and amusements of gayer life. One evening as Eliza was taking her usual walk, this curious gentleman, having got near the place, difmounted from his horse, and cast himself on the ground, as if he had been seized with a sudden illness. Eliza, overhearing a faint found, not unlike the groans of a person in distress, immediately gave way to the suggestions of her compassionate breast; she rose and went to the place where the gentleman, whom I shall call Lothario, was lying on the ground. No sooner did she learn his missortune, than the ran home to call for affiftance, and foon Finding returned with fome of her fervants. him to appearance in great agonies, they carried him to the house, where she made him an offer of an outer apartment, till he should be a little recovered. He thanked her kindly for her generous hospitality, and told her that he hoped to be well with a night's rest. Her person, converfation, and whole behaviour, charmed him beyond antercepted by this fervants. Lethane, cut

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yond expression; but that modesty which appeared so unaffectedly graceful, and that kind concern she shewed for his health, which ought to have extinguished every ungenerous sentiment, ferved only to inflame a criminal paffion. At first he only expressed the warmest acknowledgments of her generofity; he took advantage after of the tenderness of her concern for his illness, and grew bolder, professed love in the strongest terms, and began to use such familiarities in his discourse as were too shocking for a modest ear. This rouzed Eliza's nobler passions, and with eyes flashing a generous disdain and indignation, the faid to Lothario, " Prefumptuous man! tho" I cannot blame myself for doing an act of hospitality to a stranger, yet I am forry it has happened to be so ill placed, on an ungenerous man, who: dares to abuse it in so ungentleman-like a manner. I thought my own house would have been a fufficient protection to me against all indecency, especially from you; but since it is not, you are now at liberty to go where you pleafe." She then quitted the room with an emotion the could not conceal. Before he departed he defired to fee and take leave of his benefactress, but she would not: permit him; so he rode off, unattended and unobferved. He was not a little vexed at his disappointment; and the repulse he had met with, instead of discouraging, redoubled his passion. Lured therefore by fo fair a prey, he thought of various firatagems to get her in his power, and refolved to use force, if she would not yield to persuasion. He lay in ambush for her one day in the wood I. formerly mentioned, adjoining to the house. Eliza: happened to wander farther off than usual, and being intercepted by his fervants, Lothario car-N 6

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ried her off, in spite off all her cries and struggles. He stopped not day or night till he had brought her to a very private country-feat of his, where he kept but few fervants; to which he used sometimes to retire when he defired to have little communication with his neighbours. It was a double affliction to poor Eliza, when she knew that Lothario was the author of it. Finding, however, that the was entirely in his power, the forbore those bitter invectives and useless exclamations, which many of her fex would have indulged on fo just an occasion, and trusted that heaven would fend her some speedy succour. To alleviate her grief and refentment, which he faw fwell high, he told her it was nothing but an excels of the most tender passion for her that had forced him to this extremity. That the might expect fuch usage as was suited to her merit and character, and might command his house, and all that was in it; for he was absolutely at her devotion. She deigned no other reply than what he might draw from looks, which darted the utmost aversion and contempt. He allowed her indeed all manner of hberty in this prison; permitted her to walk or ride out as the chose, though never out of the reach of attendants. But the made no attempts of that kind, in order to lull them in the deeper. security; and after some time affected an air of frankness and easiness to which she was quite a 74 ag and 36 at the R Mail of vitoroises A

Lothario, mean while, left no arts of infinuation and flattery untried, to win her confent to his defigns; he made her an offer of a confiderable fettlement for life, and of a handsome provision for her brother. She still kept him at bay; but he began to conceive some better hopes from

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VICE AND WERTUE

her more foftened appearance, and did not doubt to gain his point, when he had melted her by his suppliant importunities and protestations of love. It would be tedious to relate the methods he tried during the course of some months. He did not, indeed, come to direct force, though he would sometimes break into her apartment, and talk to her in a manner that highly provoked her; but she endeavoured to conceal her resentment.

One morning, when Lothario was from home. the got up much earlier than her ufual hour, and flaving stole a key of the garden, she slipped out unperceived by any of the fervants. After the had croffed the garden, the leapt from the funk fence, and with difficulty fcrambled up the opposite side of the ditch. She passed over several helds, forcing her way through the hedges. Fear adding wings to her fpeed, the went on till the thought herself out of danger, and then the fat down by the fide of a hedge, quite tired with fatique and want of fleep. She now began to think of the dangers the had run, the trials and infults the had borne, the greater ones the had feared, but especially the dreadful suspence she was in. about what might still befal her. All thefe things' came crowding into her thoughts, and filled her with a variety of strong emotions. She looked up to Heaven for relief, and committed herself and the fuccess of her escape to a good Providence. Nature being at length overcharged and quite spent, she funk into sleep on the green turf. It happened that a number of gentlemen were out that morning a fox-hunting. The chace had been long, and one of the party being thrown out, chanced to come to the place where Eliza lay. He started at the fight of a lady fast affeep,

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and loofely dreffed, with her face and arms strangely scratched, and the blood drawn in many places. But amidst all the disorder of her dress and looks, he was struck with the amiableness of her appearance, and fineness of her shape, which spoke strongly in her favour, and confuted, in some measure, the disadvantageous circumstances in which he saw her. He stood for some time gazing at her with pleasure and aftonishment, and was afraid to awake her. But how much more was Eliza alarmed, when the opened her eyes upon a gentleman in a hunting-drefs, gazing at her, with his horse in his hand! Ashamed to be surprized in such disorder, the started up on her feet: her first thought was to have run off directly, without speaking a word; but thinking it vain to fly from one in whose power she was, or to betray an infignisicant diffrust, the chose rather to try his generofity. She faid the doubted not but he was a little furprised at finding a woman in that place, and in fuch an odd condition, but begged he would fuspend his wonder till she had an opportunity of informing him more particularly of the occasion; that just then she could only tell him, that an extraordinary accident had brought her into those circumstances; and as he had the appearance of a gentleman, the did not doubt but he had the honour of one, the should therefore; put herfelf under his protection, and begged that he would conduct her to some place of safety. He told her that he would most cheerfully undertake so agreeable a charge; that a lady of his acquaintance lived hard, by, to whose house he would conduct her, where she might be fure of a hearty welcome, and to be treated with that. honour

honour the appeared to deferve, till the was recovered of her fatigue, and in a condition to remove elsewhere. His open countenance, and gentleman-like mien, gave her some degree of confidence in him, though unknown; and should she be deceived, she did not see how she could fecure a civil usage by any means so effectual as by expressing an entire trust in her protector. She frankly accepted his offer, and returned him. thanks in so graceful a manner, that made him. think himself the debtor. By this time some of. the servants came up. He ordered one of them. to take the lady up behind him, and conducted her himself directly to his mother's, who lived at -, but a few miles off. There Eliza found, herself among a very different set of people from. those she had met with at Lothario's, and was. entertained in quite another manner. The gentleman informed his mother of the diffress he found the lady in, and defired the would lend her friendly aid to recover her of the fright and fatigue the had undergone. The ladies, like two kindred fouls, foon diftinguished each other, and no fooner faw than they esteemed, at least formed the most agreeable ideas the one of the other. Eliza being left in good hands, the young gentleman took his leave, and returned to his own. house, full of the image of the lovely stranger, whose aspect and whole behaviour raised in him. high admiration and delight. He imagined a thousand excellencies lay concealed under so fair a form, and a demeanor fo fingularly graceful. He was no fooner at home, than rushing into. his friend's apartment, who lodged with him, he immediately told him his uncommon adventure; expatiated much on the charms and outward

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ward accomplishments of the distressed stranger, and added, that, if her character and merit corresponded to such fair appearances, he thought her a treasure worth purchasing at any rate. was not a little impatient till he returned next day to fee her, and enquire after her health. But how troubled and confounded was he when he heard that Eliza was feized with a fever? It was, however, of the flightest kind; and when it went off, the appeared to him with new charms: fhe had now recovered her natural looks, and though paler than usual, yet that paleness had fomething fo languishing and fost in it, and fodifferent from that over-heated flush, which a conflict of various passions had given her, that the young gentleman was quite in raptures. renewed her acknowledgements to him for his generous deliverance and protection of her, freely confessed she had at first some suspicions and distruft of him, as she had so late a proof of the fallehood and treachery of the fex; but the was now convinced, by his means, that men were not. all alike. He thanked her for the compliment. the made him, and told her he was repaid for what he had done, by the fatisfaction the expreffed with his conduct, and the pleasure he felt in having contributed to the ease and safety, of to deferving a lady; and defired the would condescend to inform him of her misfortunes. "You have a right, Sir," answered Eliza, "to know my story, and it is fit I should remove any fulpicions which my being found in such unfa-vourable circumstances may have raised." Upon hearing her story, her solitary condition, and way of life before the was carried off, and particularly the account of her family and relations,

how much was he surprised and delighted to find the young lady the sister of his friend and fellowtraveller, Eubulus, who had returned with him not above a month before! Joy slowed so full upon him, that Agathias was going to have taken Eliza in his arms, and to have made a full discovery; but he checked himself, and only congratulated her upon her happy escape; and he made no doubt but that as heaven had already appeared very seasonably for her relief, it would at last crown her virtue with a happiness proportioned to it.

When Agathias and Eubulus returned from their travels, Eubulus was extremely troubled to find the manfion-house desolate, and his deal laster, his chief joy in life, gone, and nobody

could tell whither.

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Agathias told that friend I mentioned before, who was Eubulus himfelf; (for he had been mostly with him fince his return, not being able to hear the folitude of his own house, where every apartment and field recalled some mournful image of his heavy loss;) I say he told Eubulus that the lady's conversation and manners justified, and even increased the high esteem he had conceived for her. And, added he, with a kind of transport of joy, you yourself, Eubulus, shall judge to-morrow, whether I have been hasty in my opinion.

Next day, he took Eubulus with him, to see the unfortunate stranger. The mother of Agathias had concerted it with her son not to reveal any thing to either of them; and had only prepared Eliza thus far, as to tell her, she was to introduce to her a particular friend of her son.

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As Eubulus had been several years abroad, both his and his fifter's looks were pretty much altered. He could not, however, help feeling some strange fympathies at his first seeing her, which he did not know, or indeed endeavour to account for. Eliza's concern was reciprocal, and the was observed to steal several attentive glances at him, which drew fome blushes from her when she perceived they were taken notice of. Agathias, mean while, and his mother, were greatly delighted with those kindlings of mutual sympathy, and a growing tenderness which they saw flashing like harmless lightning from eye to eye. In the afternoon they led them into the garden, where in a retired arbour, Agathias's mother begged of Eliza to entertain them with an account of her story, and the late accident; for perhaps, added the, the stranger we have introduced to you, is more interested in your fortune than you are aware of. Eliza would have gladly declined the talk; but as the could not refuse her benefactress fo fmall a boon, the with modest, down-cast eyes, began her story from the time of her first acquaintance with Lothario, and told what had befallen her fince, till her fortunate meeting with Agathias, her generous deliverer. She told her story so gracefully, represented the villainy of Lothario in fuch foft terms, and passed over her own behaviour, with fuch a modest bashfulness and humility, as wonderfully moved and charmed Agathias and his mother. Eubulus felt an uncommon tenderness, mixed with admiration; the tears started from his eyes. "Madam," faid he, "give me leave to alk your name and family?" " Alas! Sir," the replied, "you defire me to renew my grief; but that part of myfory is short; my parents are both dead, my dear mother. MA

mother last. I had once two brothers; they went abroad several years ago, but whether they are dead or alive, I have not lately heard. One of them had been very unhappy; with the other, I had formed a tender and inviolable friendship: he is now upon his travels with a gentleman of fortune and great merit. I wish for nothing to repair the loss of the best of mothers, and make me completely happy, but to fee him again. my dear Eubulus be still alive, and it please heaven to restore him to my fight, O how happy"-She could proceed no farther, fighs denied a paffage to her words. Eubulus, whose mind had been all along shaken with a thousand emotions of tenderness and passion, could contain no longer. He started from his feat, and ran to her in the tenderest transports, and clasping her in his arms, burst out, "Then, my dearest sister, be as happy as your virtue"-Words failed him to fay more; a flood of tears succeeded, the effect of inexpressible delight. This unexpected recovery of her brother raised in Eliza's breast such a conflict of agreeable passions, that she continued some time speechless. Nor were Agathias and his mother less melted with so tender a scene. Eliza, having at length given vent to the joy which overpowered her in a liberal flood of tears, broke out: "O, my dearest Eubulus, my brother! Is it you? Am I indeed so happy as to see you again? Has heaven restored you to me to part no more? Behold there, in the fon of my benefactres, my deliverer and guardian, to whom I owe more than life, my honour, and my all ! You must acknowledge the immense debt I owe him; I have an heart to feel, but want words to express it." "O madam," replied Agathias, " your brother and my friend,

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friend, as well as fellow-traveller, has already repaid me more substantially than by words. To his bravery I owe my life, which heaven has prolonged to give me an opportunity of preferving what is infinitely dearer to me. I am more than fufficiently rewarded in the pleasure of having contributed to the ease of one so deserving in herfelf, and so dear to him. If you, madam, think there is any thing yet owing, it is you only who can pay it. It is yourfelf I ask as the full reward. To posses such a treasure is all I wish to crown my happiness. My fortune is not equal to your merit, but it will be more than enough, if I can share it with you."-The high generofity of such. a proposal, so surprised and confounded Eliza, that fhe could make no reply; but her filent bluthes fignified her confent, with a modest and expressive eloquence, transcending all the pomp of words. The match was concluded in a few days, with the entire approbation of all their friends. Agathias found that treasure he deserved, in the possession of one of the most virtuous and accomplished of her fex; and Eliza's transient sufferings, which the bore fo gracefully, were rewarded with a happiness that still continues undecaying, in conjunction with one of the best of men.

IT is no rare thing to fee Fortune at variance with Nature. We often behold in the meanest flations souls worthy of the highest; and persons in extreme indigence that would have been fit for enjoying the greatest riches. So far is virtue from being the appendage of nobility, and opulence, that we think it very hard to match it with them, and esteem them doubly virtuous who know how to unite both.

AMONG

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AMONG the dancers of the palace in the reign of Abbas the Great, king of Perfia, there was a young maid named Idris, whom the mafter of the revels, on the report of her charms, had fent for from Casbin to Ispahan. Her mother being of the same profession, she had followed the same way of life: but as she honourably distinguished herself from her semale companions, she demonstrated that virtue is practicable in every situation of life, however slippery or dangerous

it may be.

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Scarcely had Idris appeared on the theatre of the capital, but she found herself beset by the grandees, who strove to please her by the same means that had won others in that station. exhaufted all his rhetoric in commending her shape and manner, another extolled the form of her face, her complexion, and the regularity of her features. A third, to give weight to the encomiums he had bestowed on her voice, repeated an air he had heard her fing, and declared his distraction to arrive at that grace with which she gave life to the words. A fourth, boafting his precision and skill in dancing, exhibited instantly some of the attitudes he had learned of her. first-rate Sir Fopling gave her a list of the pretty women he had deferted from the moment he first faw her. A young man, by birth intitled to become a Mollah, filently displayed his figure and his drefs. An old fingerer of the public money dazzled her eyes with a diamond of the first water, and offered it, besides the perquisites of the contracts, which it was his cuftom to bestow upon his mistress. An officer of the crown made a pompous description of the presents with which he

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he had recompensed the friendship of the little Zaki. In fine, every one exerted his faculties and his address in order to gain the preference over his rivals.

But Idris was not to be caught with such baits. At the palace, at assemblies, in the public walks, and in all places, the discourse turned upon the new dancer. Every one talked of her beauty, her wit, and her engaging behaviour, and, which was more than they had said of any other of her profession, they agreed in acknowledging her to be very virtuous. It is the property of none but the most exalted virtue to gain the respect and admiration of young courtiers. Mahmut conceived a high opinion of Idris's virtue, from the extraor-

dinary effect it produced.

Mahmut bore among the lords of the court the fame character which Idris maintained among the dancers of her fex : proof against the defects of his equals, and the vices of his station. As foon as he began to appear in the world, he became fensible of the ridiculousness of that noisy, obstreperous giddiness, which most young people of quality affect; and being happily prejudiced against the idle life he faw them lead, he took care not to follow their example, yet without feeming to condemn them. While their days were divided between the toilet, the table, vifits, and gaming, he fpent the morning in his closet among his books, or with those whose conversation could instruct him better. In the afternoon he frequented the manufactories and working places about the palace; talked with the ablest hands in the feveral arts; and observed, with the utmost attention, how they proceeded in their works, In the evening be was at some or other of

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the public entertainments, which he enjoyed with a moderation that is ever inseparable from tafte and discernment. After which he repaired to some of the most brilliant assemblies of Ispahan, as well to avoid a fingularity that would have rendered him odious, as to acquire a greater share of the complaisance and politeness which reigned in them. Mahmut's wit, and the use he made of it, rendered him superior to those who were his equals in birth; and besides the advantages of a good figure and graceful air, he diftinguished himself no less among them by his natural and acquired talents. Idris could not behold this amiable Persian without emotion: she shunned all her importunate fuitors, and complacently fancying him free from all their faults, she secretly wished that the beauty which they had so highly extolled might make an impression on him. Her wishes were met more than half way: Mahmut foon let her know that he loved her most paffionately, and her answer to his declaration, on account of its fingularity, deferves to be given entire.

"Doubtless you give the name of love," said the, with a charming smile, "to that which is only an effect of your taste for novelty; I will not, my lord, go farther at present on this head; it is your business to fix my judgment. I will ingenuously confess, though it will give you some unfavourable opinion of me, if you are not the man I take you to be, that I am not displeased at your liking me. But if ever I see occasion to alter the idea I have conceived of you, hope not that I shall in the least indulge my inclination. I shall not take it ill if you give your heart to a woman more virtuous than I, therefore do not complain of your

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lot if I dispose of mine in favour of any man whom

I may find superior to you in virtue."

Mahmut struck with admiration, and overflowing with joy, laboured to rife to feeh a pitch as might oblige Idris to be constant to him. He applied himfelf with fresh vigour to acquire the arts and sciences necessary for a man in his station. He made it his bufiness to relieve indigent merit and unfortunate virtue. His humanity, generofity, capacity and modesty, were equally conspicuous; and Idris abundantly rewarded him for all the pains he took to please her. Praise, gounded on truth, and coming from the mouth of fo charming a person, filled the tender Mahmut's heart with joy and fatisfaction. He read in the eyes of his beauteous miftrefs how dear he was to her: he talked of his passion, and described its violence. Idris listened to him with pleasure, vowed she would make him a just return, and thus animated him to give her no occasion to repent her engagement. In these overflowings of their hearts, which none but true lovers can know and feel all the sweetness of, they laid open to each other the most fecret recesses of their fouls. Mahmut was grieved when he took leave of Idris, nor could the bear his absence without a visible concern. They always parted under the greatest impatience to meet again.

Between two neighbours so powerful as the Grand Signior and the king of Persia, there can be no long peace: a war soon broke out, and Mahmut was obliged to set out for the army. He waited upon Idris, to deplore with her the dire necessity that forced them as under; but whilst he lay at her seet he durst not disclose to her all his grief. The fortitude of the fair one daunted him;

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he was afraid of lessening himself in her esteem, by discovering any weakness. Idris perceived the fore conslict in his breast, and loved him for it

more intenfely.

Mahmut had not been gone a month when he gave way to his defire of an interview with Idris. He slipped away privately from the army, and with the help of relays, which he had provided on the road, he was at the gates of Ispahan before they missed him in the camp. Alighting at the house of one of his old servants, he disguised him-self in the apparel of a peasant, that he might not be known in the city; and, impatient of an interview with his Idris, he slew to her house.

The charming maid was fitting at her balcony, as Mahmut was advancing, and knew him, not-withstanding his disguise. Grieved to see him thus neglect his glory and his duty, she ran directly to her closet, charging her slave to admit no visitor whatever. She melted into tears at the weakness of her lover; but soon recovered herself, and wrote

him the following billet:

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Idris to the peafant.

"Friend, I know thou art to be forthwith at the army. Call upon Mahmut, and tell him from me, that I defire him to remember the conditions on which the heart of Idris is to be fecured."

Mahmut was too much confounded with these words to ask any questions of the slave that deliyered him the billet. He went back to his domestic's house, to put off his disguise; and sluctuating between admiration, grief, and sear, he
repaired again to the army with as much haste as
he had travelled up to Ispahan. His chief study
Vol. II.

being to make amends for the fault he had committed, he behaved the rest of the campaign with so much ardor, bravery, and conduct, that he was deservedly promoted to a higher post, which the king conferred on him, with the most honourable eulogies, at the head of the army. Idris wrote him a congratulatory letter on his promotion, in which, without mentioning his weakness, she gave him to understand that she had forgiven him.

Mahmut, transported with joy, hastened back to Ispahan, as foon as the army was ordered into winter-quarters, and liftened to no other confiderations but his esteem for the virtuous girl: he intreated her to complete his happiness in becoming his wife. "Your wife, my lord!" cried Idris, with an emotion that at once difcovered the tenderest passion and concern for the glory of her lover; " what! would Mahmut forget himself so far? In disposing of your heart you may indeed confult nothing but your inclinations; but when the question is to choose a partner in your dignity and fortune, you are accountable to those of whom you hold both. have the deepest sense of gratitude for this signal testimony of your esteem; but what will your relations fay? What will all Persia say, whose eyes are upon you, and who fee nothing in me but the mean profession I was bred to? No, Mahmut, it must not be; I see my error, I am ashamed of my weakness; I that am ready to facrifice my life, were it necessary to preserve your glory, cannot be instrumental myself in sullying it."

Sentiments like these made the passionate Mahmut only more pressing. "What are those things," said he, "which create so great a dis-

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charming Idris, is a bleffing that depends not on men nor fortune." In uttering these words his countenance began to be clouded with grief: fresh denials drove him to despair; he drew his poniard, and was going to plunge it into his breast. The tender Idris could hold out no longer. "Ah! Mahmut," cried she, "stop your hand and live; to-morrow I shall be yours, grant me this short respite." She could utter no more, tears put an end to her surprise, and stopt her breath.

The news of their marriage foon took wind, and those who envied him the possession of so much beauty, abused him for his meanness; while the sober and thinking part of the world extolled her virtues, and only lamented that her birth and fortune had not rendered them more tonspicuous and attracting. She was presented to the king, who was charmed with her person, and sinding her heart and her sentiments would not silgrace the highest quality, added that which reconciled all parties, a title and place at court.

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AN eminent citizen, who had lived in good affinion and credit, was, by a train of accidents, and by an unavoidable perplexity in his affairs, aduced to a low condition. There is a modesty affaily attending faultless poverty, which made him rather choose to reduce his manner of living to his present circumstances, than solicit his fiends, in order to support the shew of an estate, when the substance was gone. His wise, who has a woman of sense and virtue, behaved herest on this occasion with uncommon decency, and

and never appeared so amiable in his eyes as now. Instead of upbraiding him with the ample fortune the had brought, or the many great offers the had refused for his fake, she redoubled all the instances of her affection, while her husband was continually pouring out his heart to her in complaints, that he had ruined the best woman in the world. He fometimes came home at a time when the did not expect him, and furprifed her in tears; which the endeavoured to conceal, and always put on an air of cheerfulness to receive him. To lessen their expence, their eldest daughter (whom I shall call Amanda) was fent into the country, to the house of an honest farmer, who had married a fervant of the family. This young woman was apprehensive of the ruin which was approaching, and had privately engaged a friend in the neighbourhood to give her an account of what paffed from time to time in her father's affairs. Amanda was in the bloom of her youth and beauty, when the lord of the manor, who often called in at the farmer's house as he followed his country sports, fell passionately in love with her. He was a man of great generofity, but from a loofe education had contracted a hearty aversion to marriage. He therefore entertained a defign upon Amanda's virtue, which at present he thought fit to keep private. The innocent creature, who never fufpected his intentions, was pleased with his person, and having observed his growing passion for her hoped, by fo advantageous a match, the might quickly be in a capacity of supporting her impoverished relations. One day as he called to fe ber, he found her in tears over a letter she had just received from her friend, which gave an ac count that her father had lately been stripped o ever

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every thing by an execution. The lover, who with some difficulty found out the cause of her grief, took this occasion to make her a proposal. It is impossible to express Amanda's confusion when the found his pretentions were not honourable. She was now deferted of all her hopes, and had no power to fpeak; but rushing from him in the utmost disturbance, locked herself up in her chamber. He immediately dispatched a messenger to her father with the following letter: io su zvoki v condute

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0 er "I HAVE heard of your misfortune, and have offered your daughter, if the will live with me, to settle on her four hundred pounds a year, and to lay down the fum for which you are now distressed: I will be so ingenuous, as to tell you that I do not intend marriage; but if you are wife, you will use your authority with her not to be too nice, when she has an opportunity of faving you and your family, and of making herfelf happy.

I am, &c."

This letter came to the hands of Amanda's mother; she opened and read it with great surprise and concern. She did not think it proper to explain herfelf to the meffenger; but defiring him to call again the next morning, she wrote to her daughter as follows:

" Dearest child,

"YOUR father and I have just now received a letter from a gentleman who pretends love to you, with a proposal that insults our mis-03

fortunes, and would throw us to a lower degree of mifery than any thing which is come upon us. How could this barbarous man think that the tenderest of parents would be tempted to supply their want, by giving up the best of children to infamy and ruin? It is a mean and cruel artifice to make this proposal at a time when he thinks our necessities must compel us to any thing; but we will not eat the bread of shame, and therefore we charge thee not to think of us, but to avoid the snare which is laid for thy virtue. Beware of pitying us: it is not so bad as you have perhaps been told. All things will yet be well, and I

shall write my child better news.

" I have been interrupted. I know not how I was moved to fay things would mend. As I was going on I was startled by a noise of one that knocked at the door, and had brought us an unexpected supply of a debt which has long been owing. Oh! I will now tell thee all. It is some days I have lived almost without support, having conveyed what little money I could raise to your poor father. - Thou wilt weep to think where he is, yet be affured he will foon be at liberty. cruel letter would have broke his heart, but I have concealed it from him. I have no companion at present besides little Fanny, who stands watching my looks as I write, and is crying for her fifter; the fays the is fure you are not well, having discovered that my present trouble is about But do not think I would thus repeat my forrows to grieve thee. No, it is to intreat thee not to make them insupportable, by adding what would be worse than all. Let us bear cheerfully an affliction, which we have not brought on ourselves, and remember there is a power who can

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VICE AND VIRTUE.

295 better deliver us out of it than by the loss of thy innocence. Heaven preserve my dear child.

Thy affectionate mother -

The messenger, notwithstanding he promised to deliver this letter to Amanda, carried it first to his mafter, who, he imagined, would be glad to have an opportunity of giving it into her hands himself. His master was impatient to know the fuccels of his propolal, and therefore broke open the letter privately to see the contents. He was not a little moved at fo true a picture of virtue in distress; but at the same time was infinitely surprised to find his offers rejected. However, he resolved not to suppress the letter, but carefully fealed it up again, and carried it to Amanda. his endeavours to fee her were in vain, till the was affured he brought a letter from her mother. He would not part with it but upon condition that the would read it without leaving the room. While the was peruting it, he fixed his eyes on her face with the deepest attention; her concern gave a new foftness to her beauty, and when she burst into tears, he could no longer refrain from bearing a part in her forrow, and telling her, that he too had read the letter, and was refolved to make reparation for having been the occasion of it. My reader will not be displeased to see the second epistle which he now wrote to Amanda's mother.

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[&]quot;I AM full of shame, and will never forgive myself, if I have not your pardon for what I lately wrote. It was far from my intention to add trouble to the afflicted; nor could any thing but my being a stranger to you, have betrayed me

296 VICE AND VIRTUE.

into a fault, for which, if I live, I shall endeavour to make you amends as a son. You cannot be unhappy while Amanda is your daughter: nor shall be, if any thing can prevent it which is in the power of,

Madam,

Your most obedient humble servant —."

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This letter he fent by his steward, and soon after went up to town himself to complete the generous act he had now resolved on. By his triendship and affistance Amanda's father was quickly in a condition of retrieving his perplexed affairs. To conclude, he married Amanda, and enjoyed the double satisfaction of having restored a worthy samily to their former prosperity, and of making himself happy by an alliance to their virtues.

THE following letter is written with such an air of sincerity, and affords so worthy an example to every person in the same circumstances, and under the same temptation, that I cannot resist the pleasure of adding it to this collection. It is from a young lady of small fortune to a gentleman who had made a declaration of his passion for her; but the inequality of their fortunes made him think he could not answer it to the world, if he pursued his designs by way of marriage, and therefore had made proposals of gaining her upon other terms.

"SIR,

"AFTER very much perplexity in myself, and revolving how to acquaint you with my own sentiments, and expostulate with you concerning yours,

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yours, I have chosen this way *, by which means I can be at once revealed to you, or, if you please lie concealed. If I do not within a few days find the effect which I hope from this, the whole affair shall be buried in oblivion. But, alas! what am I going to do, when I am about to tell you that I love you? But after I have done fo, I am to affure you, that with all the paffion which ever entered a tender heart, I know I can banish you from my sight for ever, when I am convinced that you have no inclinations towards me but to my dishonour. But, alas! Sir, why should you facrifice the real and effential happiness of life to the opinion of a world, that moves upon no other foundation but professed error and prejudice? You all can observe, that riches alone do not make you happy, and yet give up every thing elfe when it stands in competition with riches. Since the world is fo bad that religion is left to us filly women, and you men act generally upon principles of profit and pleafure, I will talk to you without arguing from any thing but what may be most to your advantage, as a man of the world. And I will lay before you the state of the case; supposing that you had it in your power to make me your mistress or your wife, and hope to convince you that the latter is more for your interest, and will contribute more to your pleafure.

We will suppose then the scene was laid, and you were now in expectation of the approaching evening wherein I was to meet you, and be carried to what convenient corner of the town you thought fit, to consummate all which your wanton imagination has promised you in the pos-

^{*} This letter is published in the Spectator, No. 1999 .

fession of one who is in the bloom of youth, and in the reputation of innocence: you would foon have enough of me, as I am sprightly, young, gay, and airy. When fancy is fated, and finds all the promises it made itself false, where is now the innocence which charmed you? The first hour you are alone you will find that the pleasure of a debauchee is only that of a destroyer; he blasts all the fruit he tastes; and where the brute has been devouring, there is nothing left worthy the relish of man. Reason resumes her place after imagination is cloyed; and I am, with the utmost diffress and confusion, to behold myself the cause of uneasy reflections to you, to be visited by stealth, and dwell for the future with the two companions, (the most unfit for each other in the world) folitude and guilt. I will not infift upon the fhameful obscurity we should pass our time in, nor run over the little short snatches of fresh air and free commerce which all people must be satisfied with, whose actions will not bear examination, but leave them to your reflections, who have feen much of that life of which I have but a mere idea.

"On the other hand, if you can be so good and generous as to make me your wife, you may promise yourself all the obedience and tenderness with which gratitude can inspire a virtuous woman. Whatever gratifications you may promise yourself from an agreeable person, whatever compliances from an easy temper, whatever consolations from a sincere friendship, you may expect as the due of your generosity. What at present in your ill view you promise yourself from me, will be followed by distaste and satiety; but the transports of a virtuous love are the least part of

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its happiness. The raptures of innocent passion are but like lightning to the day, they rather interrupt than advance the pleasure of it. How happy then is that life to be, where the highest pleasures of sense are but the lowest parts of its

felicity?

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"Now am I to repeat to you the unnatural request of taking me in direct terms. I know there stands between me and that happiness, the haughty daughter of a man who can give you suitably to your fortune. But if you weigh the attendance and behaviour of her who comes to you in partnership of your fortune, and expects an equivalent, with that of her who enters your house as honoured and obliged by that permission, whom of the two will you choose? You, perhaps, will think fit to spend a day abroad in the common entertainments of men of sense and fortune, she will think herself ill used in that absence, and contrive at home an expence proportioned to the appearance which you make in the world. She is in all things to have a regard to the fortune which the brought you, I to the fortune to which you introduced me. The commerce between you two will eternally have the air of a bargain, between us of a friendship; joy will ever enter into the room with you, and kind wishes attend my benefactor when he leaves it. Ask yourself, how would you be pleased to enjoy for ever the pleasure of having laid an immediate obligation on a grateful mind? Such will be your case with me. the other marriage you will live in a constant comparison of benefits, and never know the happiness of conferring or receiving any.

"It may be you will, after all, act rather in the prudential way, according to the fense of the O 6 ordinary

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I know not how to conclude this subject more affectingly than with the following elegy, describing the sorrow of an ingenuous mind on the melancholy event of a licentious amour. By this single example we may collect this important truth, that true pleasure is only to be found in the paths of virtue, and every deviation from it will be attended with pain and remorfe, unless by frequent repetition the mind becomes callous and totally lost to every humane, tender, and virtuous sensation; and then the very pleasure we receive in the practice of vice is in itself a punishment, because while that pleasure continues there is no hope of leaving it.

WHY mourns my friend! why weeps his downcast eye?

That eye where mirth, where fancy us'd to shine, Thy cheerful meads reprove that swelling sigh; Spring n'er enamell'd fairer meads than thine.

Art thou not lodg'd in Fortune's warm embrace?
Wert thou not form'd by nature's partial care?
Bleft in thy fong, and bleft in ev'ry grace

I hat wins the friend or that enchants the fair?

Damon,

Damon, said he, thy partial praise restrain;
Not Damon's friendship can my peace restore;
Alas! his very praise awakes my pain,
And my poor wounded bosom bleeds the more.

For oh! that nature on my birth had frown'd!
Or fortune fix'd me to some lowly cell!
Then had my bosom 'scap'd this fatal wound,
Nor had I bid these vernal sweets farewell.

But led by Fortune's hand, her darling child, My youth her vain licentious bliss admir'd; In Fortune's train the fyren Flatt'ry smil'd, And rashly hallow'd all her queen inspir'd.

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Of folly studious, e'en of vices vain,

Ah vices gilded by the rich and gay!

I chas'd the guileless daughters of the plain,

Nor dropt the chace till Jessy was my prey.

Poor artless maid! to stain thy spotless name, Expence and art, and toil, united strove; To lure a breast that selt the purest stame, Sustain'd by virtue, but betray'd by love.

School'd in the science of love's mazy wiles, I cloth'd each feature with affected scorn; I spoke of jealous doubts, and sickle smiles, And, feigning, left her anxious and forlorn.

Then while the fancy'd rage alarm'd her care, Warm to deny and zealous to disprove; I bade my words the wonted softness wear, And sciz'd the minute of returning love.

To thee, my Damon, dare I paint the rest?
Will yet thy love a candid ear incline?
Assur'd that virtue, by misfortune prest,
Feels not the sharpness of a pang like mine.

Nine envious moons matur'd her growing shame;
Ere while to flaunt it in the face of day;
When scorn'd of virtue, stigmatiz'd by same,
Low at my feet desponding Jessy lay.

"Henry, she said, by thy dear form subdu'd, See the sad reliques of a nymph undone! I find, I find this rising sob renew'd:

I figh in shades, and sicken at the sun.

Amid the dreary gloom of night I cry,
When will the morn's once pleasing scenes return?
Yet what can morn's returning ray supply,
But foes that triumph, or but friends that mourn!

Alas! no more that joyous morn appears
That led the tranquil hours of spotless fame;
For I have steep'd a father's couch in tears,
And ting'da mother's glowing cheek with shame.

The vocal birds that raise their matin strain,
The sportive lambs, increase my pensive moan,
All seem to chase me from the cheerful plain,
And talk of truth and innocence alone.

If thro' the garden's flow'ry tribes I stray,
Where bloom the jasmines that could once allure,
Hope not to find delight in us, they say,
For we are spotless, Jesly; we are pure.

Ye flow'rs! that well reproach a nymph so frail, Say, could ye with my virgin same compare? The brightest bud that scents the vernal gale Was not so fragrant, and was not so fair.

Now the grave old alarm the gentler young,
And all my fame's abhorr'd contagion flee;
Trembles each lip, and faulters ev'ry tongue,
That bids the morn propitious smile on me,

Thus for your sake I shun each human eye;
I bid the sweets of blooming youth adieu;
To die I languish, but I dread to die,
Lest my sad fate should nourish pangs for you.

Raise me from earth; the pains of want remove,
And let me filent seek some friendly shore,
There only banish'd from the form I love,
My weeping virtue shall relapse no more.

Be but my friend; I ask no dearer name;
Be such the meed of some more artful fair;
Nor could it heal my peace, or chase my shame,
That pity gave, what love refus'd to share.

Force not my tongue to ask its scanty bread;
Nor hurl thy Jessy to the vulgar crew;
Not such the parent's board at which I fed!
Not such the precept from his lips I drew!

Haply, when age has filver'd o'er my hair,
Malice may learn to fcorn so mean a spoil;
Envy may slight a face no longer fair;
And pity welcome to my native soil."

She spoke-nor was I born of favage race; Nor could these hands a niggard boon affign; Grateful she clasp'd me in a last embrace, And vow'd to wafte her life in pray'rs for mine.

I saw her foot the lofty bark ascend; I saw her breast with ev'ry passion heave; I left her-torn from ev'ry earthly friend; Oh! my hard bosom, which could bear to leave.

Brief let me be; the fatal storm arose; The billows rag'd; the pilot's art was vain; O'er the tall mast the circling surges close; My Jeffy-floats upon the wat'ry plain;

And-fee my youth's impetuous fires decay; Seek not to ftop reflection's bitter tear; But warn the frolic, and instruct the gay, From Jeffy floating on her wat'ry bier !

WEALTH*, (Contempt of.) SENTIMENTS.

IF we regard poverty and wealth, as they are apt to produce virtues and vices in the mind of man, one may observe that there is a set of each of these growing out of poverty, quite different from those which rise out of wealth: humility and patience, industry and temperance,

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^{*} See DISINTERESTEDNESS, page 194.

Humanity and good-nature, magnanimity and a fense of honour, are sometimes the qualifications of the rich; on the contrary, poverty is apt to betray a man into envy, riches into arrogance; poverty is sometimes attended with fraud, vicious compliances, repining, murmur, and discontent: riches expose a man to pride and luxury, a foolish elation of heart, and too great a fondness for the present world. Upon the whole, riches are the instruments of good or evil, according to the disposition of the possession, in the words of Eucrates, a good fortune is an edged tool, which an hundred may get for one that knows how to use it.

A very rich man may eat his dainties, paint his ceilings and alcoves, in fummer retire to his feat, and fpend the winter at his town-house, may marry his daughter to a duke, and buy a title for his son; all this is right, and within his compass; but to live content, is perhaps the privilege

of other men.

Let us not envy some men their accumulated riches; their burden would be too heavy for us; we could not facrifice, as they do, health, quiet, honour, and conscience, to obtain them: it is to pay so dear for them that the bargain is a loss.

Nothing makes us better comprehend what little things God thinks he bestows on mankind, in riches and dignities, and other advantages, than his distribution of them, and the fort of men who

are best provided.

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If he be rich who wants nothing, a very wife

man is a very rich man.

If he be poor who is full of defires, nothing can equal the poverty of the ambitious and the covetous.

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A wife man will defire no more than what he may get justly, use soberly, distribute cheerfully, and leave contentedly. He that is in such a condition as places him above contempt, and below envy, cannot, by any enlargement of his fortune, be made really more rich, or more happy than he is.

Riches cannot purchase endowments, they make us neither more wise nor more healthy. None but intellectual possessions are what we can properly call our own. How despicable is his condition who is above necessity, and yet shall resign his reason, and his integrity, to purchase superfluities.

The greatest pleasure wealth can afford is that

of doing good.

EXAMPLES.

PHILOPŒMEN having delivered the Lacedemonians from the oppressions they had long groaned under, they ordered the palace and furniture of the usurper Nabis to be fold, and the fum accruing from thence, to the amount of one hundred and twenty talents, to be presented to Philopæmen, as a token of their gratitude. Deputies therefore were to be appointed, who should carry the money, and defire Philopæmen, in the name of the fenate, to accept of the prefent. And on this occasion it was, fays Plutarch, that the virtue of the generous Achæan appeared in its greatest lustre; for so great was the opinion which the Spartans had of his probity and difinterestedness, that no one could be found who would take upon him to offer the present. Struck with veneration,

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neration, and fear of displeasing him, they all begged to be excused. At last they obliged, by a public decree, one Timolaus, who had formerly been his guest, to go to Megalopolis, where Philopoemen lived, and offer him the present. Timolaus, with great reluctance, fet out for Megalopolis, where he was kindly received and entertained by Philopoemen. Here he had an opportunity of observing the severity of his whole conduct, the greatness of his mind, the frugality of his life, and the regularity of his manners; which struck him with such awe, that he did not dare once to mention the present he was come to offer him; infomuch, that giving some other pretence to his journey, he returned home with the present. The Lacedemonians fent him again, but he could no more prevail on himfelf now than the first time, to mention the true cause of his journey. At last, going a third time, he ventured, with the utmost reluctance, to acquaint Philopæmen with the offer he had to make him in the name of the Lacedemonians. Philopæmen heard him with great calmness; but the instant he had done speaking, he set out with him to Sparta, where, after expressing the greatest obligations to the senate, he advised them to lay out their money in corrupting and purchasing the wicked, and fuch as divided the citizens, and let them at variance with their feditious discourses, to the end that, being paid for their filence, they might not occasion so many distractions in the government; for it is much more adviseable, faid he, to stop an enemy's mouth, than a friend's; as for me, I shall always be your friend, and you shall reap the benefit of my friendship without expence. PLUT.IN PHILOP. LIV. 1. 35. c. 28. A TREATY

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A TREATY being on foot between the Romans and Pyrrhus, king of Macedon, for the exchange of prisoners, the latter, after having given a general answer to the ambassadors, took Fabricius aside, and addressed him in the following manner: " As for you, Fabricius, I am fensible of your merit: I am likewise informed that you are an excellent general, and perfectly qualified for the command of an army; that justice and temperance are united in your character, and that you pass for a person of consummate virtue; but I am likewise as certain of your poverty; and must confeis, that fortune, in this particular alone, has treated you with injustice, by misplacing you in the class of indigent fenators. In order, therefore, to supply that sole deficiency, I am ready to give you as much gold and filver as will raife you above the richeft citizen of Rome; being fully perfuaded, That no expente can be more bonourable to a prince than that which is employed in the relief of great men, who are compelled by their poverty to lead a life unworthy of their virtues: and that this is the noblest purpose to which a king can possibly devote his treasures. At the same time, I must desire you to believe, that I have no intention to exact any unjust or dishonourable service from you; as a return of gratitude, I expect nothing from you but what is perfectly confistent with your honour, and what will add to your authority and importance in your own country. Let me therefore conjure you to affift me with your credit in the Roman senate, which has hitherto assumed an air of too much inflexibility, with relation to the treaty I proposed, and has never confulted the rules of moderation in any respect. - I want a virtuous

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tuous man and a faithful friend, and you as much need a prince whose liberality may enable you to be more useful, and do more good to mankind. Let us therefore consent to render mutual assistance to each other in all the future conjunctures of our lives."

Pyrrhus having expressed himself in this manner, Fabricius, after a few moments filence, replied to him in these terms: "It is needless for me to make any mention of the experience I may possibly have in the conduct of public or private affairs, fince you have been informed of that from others. With respect also to my poverty you seem to be so well acquainted with it, that it would be unnecessary for me to assure you that I have no money to improve, nor any flaves from whom I derive the least revenue; that my whole fortune confifts in a house of no confiderable appearance; and in a little fpot of ground that furnishes me with my support. But if you believe my poverty renders my condition inferior to that of every other Roman, and that while I am discharging the duties of an honest man, I am the less confidered, because I happen not to be of the number of the rich, permit me to acquaint you, that the idea you conceive of me is not just, and that whoever may have inspired you with that opinion, or you only suppose so yourself, you are deceived to entertain it. Though I do not posses riches, I never did imagine my indigence a prejudice to me, whether I consider myself as a public or private person. Did my necessitous circumstances ever induce my country to exclude me from those glorious employments that are the noblest objects of the emulation of great fouls? I am invested with the highest dignities, and see myself placed a the

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head of the most illustrious embassies. I assist also at the most august assemblies, and even the most facred functions of divine worship are confided to my care. Whenever the most important affairs are the subject of deliberation, I hold my rank in councils, and offer my opinion with as much freedom as another. I preferve a parity with the richest and most powerful in the republic; and if any circumftance causes me to complain, it is my receiving too much honour and applause from my fellow-citizens. The employments I discharge cost me nothing of mine, no more than any other Roman. Rome never reduces her citizens to a ruinous condition; by raifing them to the magistracy. She gives all necessary supplies to those she employs in public stations, and bestows them with liberality and magnificence. Rome, in this particular, differs from many other cities, where the public is extremely poor, and private persons immensely rich. We are all in the flate of affluence, as long as the republic is fo, because we consider her treafures as our own. The rich and the poor are equally admitted to her employments, as fhe judges them worthy of truft, and she knows no distinction between her citizens but those of merit and virtue: as to my particular affairs, I am fo far from repining at my fortune, that I think I am the happiest of men when I compare myself with the rich, and find a certain fatisfaction, and even pride in that fortune. My little field, poor and infertile as it is, supplies me with whatever I want, when I am careful to cultivate it as I ought, and to lay up the fruits it produces. What can I want more? Every kind of food is agreeable to my palate, when feafoned by hunger: I drink

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drink with delight when I thirft, and I enjoy all the sweetness of sleep when fatigued with toil. I content myself with an habit that covers me from the rigours of winter; and of all the various kinds of furniture necessary for the same uses, the meanest is, in my sense, the most commodious. I should be unreasonable, unjust, did I complain of fortune, whilft the supplies me with all that nature requires. As to superfluities, I confess she has not furnished me with any: but then she has formed me without the least defire to enjoy them. Why should I then complain? It is true, the want of this abundance renders me incapable of relieving the necessitous, which is the only advantage the rich may be envied for enjoying; but when I impart to the republic, and my friends, some portion of the little I posses, and render my country all the fervices I am capable of performing, in a word, when I discharge all the duties incumbent upon me, to the best of my ability, wherein can my conscience condemn me? If riches had ever been the least part of my ambition, I have fo long been employed in the administration of the republic, that I have had a thousand opportunities of amaffing great fums, and even by irreproachable methods. Could any man defire one more favourable than that which occurred to me a few years ago? The confular dignity was conferred upon me, and I was fent against the Samnites, the Brutii, and the Lucanians, at the head of a numerous army. We ravaged a large tract of land, and defeated the enemy in several battles. We took many flourishing and opulent cities by affault; I enriched the whole army with their spoils; I returned every citizen the money he had contributed to the expence of the war; and after I had received

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received the honours of a triumph, I brought four hundred talents into the public treasury. After having neglected so considerable a booty, of which I had full power to appropriate any part to myfelf, after having despised such immense riches so justly acquired, and facrificed the spoils of the enemy to the love of glory, in imitation of Va. lerius Publicola, and many other great men, whose difinterested generosity of soul has raised the glory of Rome to to illustrious a height, would it now become me to accept of the gold and filver you offer me? What idea would the world entertain of me? And what an example should I set Rome's citizens? How could I bear their reproaches? How even their looks at my return? Those awful magistrates, our censors, who are appointed to inspect our discipline and manners with a vigilant eye, would they not compel me to be accountable, in the view of all the world, for the presents you folicit me to accept ? You shall keep then, if you please, your riches to yourself, and I my poverty and my reputation." DION. HALICARN. Exc. LEGAT. p. 744-748.

- VALERIUS PUBLICOLA, by the confent of all the Roman people, was the greatest man of his age, and the most accomplished in every kind of virtue; I shall mention only one of them here, far fuperior to all his most noble exploits of war. This Roman, so worthy of praise, who, supported by three other patricians, had delivered Rome from the tyranny and oppression of the Tarquins, and caused their estates to be fold by auction; who had been four times conful; who by two fignal victories, the one over the Hetrurians, the other over the Sabines, had twice in his latter years de-

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lerved the honour of a triumph; who, with fuch favourable occasions, might have amassed great riches, even by methods exempt from injuffice and reproach, did not fuffer avarice, fo capable of dazzling the eyes and corrupting the heart, to ensnare him. Contented with the moderate fortune he had received from his ancestors, he used no endeavours to augment it. He believed that he had enough for bringing up his family nobly, and for giving his children an education worthy of their birth: convinced that true riches do not consist in possessing great treasures, but in knowing how to have few wants: and that the most precious and most noble inheritance that a father. can give his children, is glory acquired by great actions, and the examples of virtue which he leaves them. However, at the time of his decease his little stock of wealth was so far expended, as not to be fufficient to defray the expence of his funeral. which was celebrated with magnificence at the charge of the public. "Moritur, gloria ingenti, copiis familiaribus adeo exiguis, ut funeri fumptus deesset: de publico elatus.

What praise, what greatness of soul was this! He dies, poor as the poorest in respect of fortune; more great, more rich, than the richest in virtue and glory. What a missortune is it for our age, that examples of this kind are so rare, or rather not at all! the greatest men endeavour to preserve their memories by titles and riches, which they ardently pursue, in order to leave them to heirs who are often little qualified to keep them alive

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The Roman ladies renewed, in respect for Publicola, what they had done before for Junius Brutus, and went all into mourning, which they wore Vol. II.

during a year, as much affected with his death as' they would have been with that of their nearest relation. PLUT. IN PUBLIC. LIV. b. ii. c. 19.

WE scarcely find examples of this nature elsewhere. At Rome, before the was corrupted and debauched by ambition, wealth, and luxury, private persons did not divide their interests from those of the public. They considered the losses of the state as their own. They shared in its missortunes, as if they had been personal and domestic. Such a disposition constituted the force of the state, united all its parts firmly together, and composed a whole not to be shaken, and invincible. These sentiments, perpetuated in every house by living examples, formed the whole city and commonwealth of Rome, in a manner into one and the fame family, of which even the women made a part, though ftrangers to government every where elfe. How much ought we to think this contributed to inculcate the fame fentiments early into children, and to form them for zealous citizens, from their most tender years! This is what most merits observation in the constitution of the Roman commonwealth, because what formed its peculiar and diffinguishing characteristic.

WHAT has been faid in praise of Publicola, with regard to his disinterestedness and contempt of wealth, might with equal truth be applied to many other persons, both Greeks and Romans; but I will only mention that illustrious senator Menenius Agrippa. He had been conful, had defeated the enemies of his country, and had obtained the honour of a triumph. But such was his zeal and public spirit, that with all his merit and

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and glorious atchievements he died poor, not leaving enough to bury him. Every * individual laid a tax upon himfelf, with joy, which amounted to a confiderable fum. The senate, prompted by a noble jealoufy, confidered it as an indignity to the state, that a man of such merit should be interred by the alms of private perfons, and judged that it was but just, that the expence should be defrayed out of the public treasury; an order for that purpose was immediately given to the questors, who spared nothing that could give the funeral pomp of Menenius all the fplendor and magnificence worthy his rank and virtue. The people, piqued in their turn, absolutely refused to take back the money they had given, which the questors would have returned. To end the dispute, they made a present of it to the children of Menenius.

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Is it in the reader's power not to admire all we have just related? What a lustre does poverty resect in this place, in the midst of this sine train of virtues and glorious actions, that attract the praises, and occasion the regret of an whole people! Have riches in their most glaring magnificence, any thing that comes near it?

But notwithstanding what has been said, we may, and no doubt we ought, to seek such a measure of wealth as is necessary to supply all our real wants, to raise us above servile dependence, and to provide us with such conveniences as are suited to our rank and condition in life. To be regardless of this measure of wealth, is to expose ourselves to all the temptations of poverty and cor-

^{*} Extulit eum plebs fextantibus collatis in Capita Liv.

ruption, to forfeit our natural independency and freedom, to degrade, and consequently to render the rank we hold, and the character we fuffain in fociety useless, if not contemptible. When these important ends are secured, we ought not to murmur or repine that we possess no more; yet we are not fecluded by any obligation moral or divine from feeking more, in order to give us that bappiest, and most god-like of all powers, the power of doing good. A supine indolence in this respect is both absurd and criminal : absurd, as it robs us of an inexhausted fund of the most refined and durable enjoyments; and criminal, as it renders us to far useless to the society to which we belong. On the contrary, let it be considered how poor and inconsiderable a thing wealth is, if it be disjoined from real use, or from ideas of capacity in the possessor to do good from independency, generofity, provision for a family or friends, and focial communication with others. By this flandard let its true value be fixed; let its misapplication, or unbenevolent enjoyment be accounted fordid and infamous; and nothing worthy or estimable be ascribed to the mere posfession of it, which is not borrowed from its generous use. Car the Land star out the the their rep ?

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THIS world is like a lottery in which we must expect to meet with many unlucky chances.

It is fancy, not the reason of things, that makes life so uneasy to us as we find it. It is not the place nor the condition, but the mind alone that can make any body happy or miserable.

When our estate in this world is perplexed and uncertain, we should be more than ordinarily concerned to make fure of fomething, that we may not be miserable in both worlds.

A man cannot be truly happy here, without a well grounded hope of being happy hereafter.

A firm trust in the affistance of an Almighty Being naturally produces patience, cheerfulnefs and all other dispositions of mind that alleviate those calamities which we are not able to remove.

None should despair, because God can help them, and none should presume, because God can cross them.

Excess of sorrow is as foolish as profuse laughter.

Loud mirth or immoderate forrow, inequality of behaviour, either in prosperity or adversity, are alike ungraceful in a man that is born to die.

As there is no prosperous state of life without its calamities, so there is no adversity without its.

benefits.

benefits. Ask the great and powerful if they do not feel the pangs of envy and ambition. Enquire of the poor and needy if they have not tasted the sweets of quiet and contentment. Even under the pains of body, the infidelity of friends, or the misconstructions put upon our laudable actions, our minds (when for some time accustomed to these pressures) are sensible of secret slowings of comfort, the present reward of a pious resignation. The evils of this life appear like rocks and precipices, rugged and barren at a distance, but at our nearer approach, we find little fruitful spots, and refreshing springs, mixed with the harshness and deformities of nature.

It may boldly be affirmed, that good men generally reap more substantial benefit from their afflictions, than bad men do from their prosperities; and what they lose in wealth, pleasure, or honour, they gain with vast advantage in wisdom, goodness,

and tranquillity of mind.

Affliction is spiritual physic for the soul. It is compared to a surnace; for as gold is tried and purified therein, so men are proved, and either purified from their dross, and fitted for good uses, or entirely burnt up and undone for ever.

Happy are they, who labouring under any kind of affliction, can say with Job. "When he hath

tried me, I shall come forth as gold."

Let a man live but two or three years without affiction, and he is almost good for nothing: he cannot pray, nor meditate, nor keep his heart fixed upon spiritual things; but let God smite him in his child, health, or estate, now he can find his tongue and affections again; now he awakes and falls to his duty in earnest; now God has twice as much honour from him as he had before.

"Now, saith God, this amendment pleaseth me; this rod was well bestowed; I have disappointed him to his great benefit and advantage." And thus God is in friendship with his people again.

EXAMPLES.

BOZALDAB, caliph of Egypt, had dwelt fecurely for many years in the filken pavilions of pleasure, and had every morning anointed his head with the oil of gladness, when his only son Aboram, for whom he had crowded his treasures with gold, extended his dominions with conquests, and secured them with impregnable fortresses, was suddenly wounded as he was hunting, with an arrow from an unknown hand, and

expired in the field.

Bozaldab, in the diffraction of grief and despair, refused to return to his palace, and retired to the gloomiest grotto in the neighbouring mountain: he there rolled himself in the dust, tore away the hairs of his hoary beard, and dashed the cup of confolation that patience offered him, to the ground. He suffered not his minstrels to approach his prefence; but listened to the screams of the melancholy birds of midnight, that flit through the folitary vaults and echoing chambers of the pyramids. " Can that God be benevolent," he cried, " who thus wounds the foul as from an ambush, with unexpected forrows, and crushes his creatures in a moment with irremediable calamity? Ye lying Imans, prate to us no more of the justice and the kindness of all-directing and all-loving Providence! He whom ye pretend doth reign in heaven, is fo far from protecting the miserable sons of men, that that he perpetually delights to blaft the sweetest flowrets in the garden of hope; and like a malignant giant, to beat down the strongest towers of happiness with the iron mace of his anger. If this Being possessed the goodness and the power with which slattering priests have invested him, he would doubtless be inclined and enabled to banish those evils which render the world a dungeon of distress, a vale of vanity and woe.—I will continue in it no longer."

At that moment he furiously raised his hand, which despair had armed with a dagger, to strike deep into his bosom; when suddenly thick stashes of lightning shot through the cavern, and a being of more than human beauty and magnitude, arrayed in azure robes, crowned with amaranth, and waving a branch of palm in his right hand, arrested the arm of the trembling and assonished caliph, and said with a majestic smile, "Follow

me to the top of this mountain."

"Look from hence," faid the awful conductor, "I am Caloc, the angel of peace, look from

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hence into the valley."

Bozaldab opened his eyes, and beheld a barren, fultry, and folitary island, in the midst of which at a pale, meagre and ghastly figure; it was a merchant just perishing with famine, and lamenting that he could find neither wild berries nor a single spring in this forlorn uninhabited defert; and begging the protection of heaven against the tigers that would now certainly destroy him, since he had consumed the last suel he had collected to make nightly fires to affright them. He then cast a casket of jewels on the sand, as trisles of no use; and crept seeble and trembling to an eminence, where he was accustomed to sit every evening to watch

watch the fetting fun, and to give a fignal to any

thip that might haply approach the island.

"Inhabitant of heaven," cried Bozaldab, fuffer not this wretch to perish by the fury of wild beafts." "Peace," said the angel, "and observe."

He looked again, and behold a vessel arrived at the desolate isle. What words can paint the rapture of the starving merchant, when the captain offered to transport him to his native country, if he would reward him with half the jewels of his casket. No sooner had this pitiless commander received the stipulated sum, than he held a confultation with his crew, and they agreed to seize the remaining jewels, and leave the unhappy exile in the same helpless and lamentable condition in which they discovered him. He wept and trem-

bled, intreated and implored in vain.

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wolf Will heaven permit fuch injustice to be practised?" exclaimed Bozaldab Look again, fait the angel, and behold the very thip in which, fhort-fighted as thou art, thou wishedit the merchant might embark, dashed in pieces on a rock: doft thou not hear the cries of the finking failors? Presume not to direct the governor of the universe in his disposal of events. The man whom thou hast pitied shall be taken from this dreary folitude, but not by the method thou wouldst prescribe. His vice was avarice, by which he became not only abominable, but wretched; he fancied fome mighty charm in wealth, which, like the wand of Abdiel, would gratify every with and obviate every fear. This wealth he has now been taught not only to despise, but abhor: he cast his jewels upon the fand, and confessed them to be useless; he offered part of them to the mariners; P 5

and perceived them to be pernicious: he has now learnt that they are rendered useful or vain, good or evil, only by the situation and temper of the possessor. Happy is he whom distress has taught wisdom! But turn thine eyes to another and more

interesting scene."

The caliph instantly beheld a magnificent palace, adorned with the statues of his ancestors wrought in jasper; the ivory doors of which, turning on hinges of the gold of Golconda, discovered a throne of diamonds, surrounded with the rajas of fifty nations, and with ambassadors in various habits, and of different complexions; on which sat Aboram, the much lamented son of Bozaldab, and by his side a princess fairer than a Houri.

"Gracious Alla !- it is my fon," cried the caliph-" O let me hold him to my heart!" "Thou canst not grasp an unsubstantial vision," replied the angel: "I am now shewing thee what would have been the destiny of thy fon, had he continued longer on the earth." " And why," returned Bozaldab, "was he not permitted to continue? Why was I not suffered to be a witness of fo much felicity and power?" " Consider the fequel," replied he, " that dwells in the fifth hea-Bozaldab looked earnestly, and faw the countenance of his fon, on which he had been used to behold the placid smile of simplicity, and the vivid blushes of health, now distorted with rage, and now fixed in the infensibility of drunkenness: it was again animated with disdain, it became pale with apprehension, and appeared to be withered by intemperance; his hands were stained with blood, and he trembled by turns with fury and terror: the palace, so lately shining with oriental pomp,

where his fon lay stretched out on the cold pavement, gagged and bound, with his eyes put out. Soon after he perceived the favourite sultana, who before was seated by his side, enter with a bowl of poison, which she compelled Aboram to drink, and afterwards married the successor to his throne.

"Happy," faid Caloc, "is he whom Providence has by the angel of death fnatched from guilt, from whom that power is withheld, which if he had possessed, would have accumulated upon himself yet greater misery than it could bring

upon others."

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the inscrutable schemes of Omniscience!—From what dreadful evil has my son been rescued, by a death which I rashly bewailed as unfortunate and premature! a death of innocence and peace, which has blessed his memory upon earth, and

transmitted his spirit to the skies!"

" Cast away the dagger," replied the heavenly messenger, which thou wast preparing to plunge into thine own heart. Exchange complaint for filence, and doubt for adoration. Can a mortal look down, without giddiness and stupefaction, into the vast abys of eternal wisdom? Can a mind that fees not infinitely, perfectly comprehend any thing among an infinity of objects mutually relative? Can the channels which thou commandest to be cut to receive the annual inundations of the Nile contain the waters of the ocean? Remember, that perfect happiness cannot be conferred on a creature; for perfect happiness is an attribute as incommunicable as perfect power and eternity.3 - and then I had described an and experience to compare this paid

The angel, while he was speaking thus, stretched out his pinions to fly back to the Empyreum; and the flutter of his wings was like the rushing of a cataract.

The Vision of Amanda.

METHOUGHT I was walking through a delightful field, from whence on a rifing hill I beheld a flately edifice. My curiofity led me to make up towards it. I found it furrounded with gardens and orchards, richly decked by nature and art. A most agreeable lady was standing at the door, who very courteously invited me in to fit down and reft me: being tired with the hill, I accepted her kind offer. Entering the house, I furveyed the magnificent apartments, and my eyes were dazzled with the rich furniture that adorned every room. The lady led me into a spacious parlour, where was a very comely gentleman, with feveral little beauties around him, the living pictures in miniature of the father and mother. I was entertained there with a liberality fuitable to the appearance they made, and with that courteous affability, which is the genuine effect of true gentility and good breeding. Whilst with pleasure I surveyed their happy circumstances, which appeared to have no want of any thing to complete their felicity, I faid within myfelf, Sure these are extraordinary persons, and this flow of prosperity must be the bountiful reward of Providence, for some eminent instance of virthe and piety." But when I had taken my leave, and was returning back, I met one, of whom I enquired the gentleman's character who was the owner dery och

owner of yonder feat; which, to my no small fuprife, I found to be very vicious. His plentiful estate was gotten by oppression and fraud, his beautiful children were the living monuments of his shame, and the lady who made so splendid an appearance, and to whom he discovered so much feeming tenderness, was so far from being mistress of the seat, that she was only kept there as under a tyrant, to be a flave to his base lusts. he confulting her fatisfaction no further than as the pleasure in her countenance heightens her charms, and thereby renders her the more agreeable to him in the gratification of his brutish appetites and passions; and she, continued my informer, puts a conftant force upon herself to appear gay and cheerful, left her keeper should turn her out, abandoned to shame and misery. To preserve her from the latter of which (after, the loss of a good fortune) was she prevailed on to comply with the lot she shares." As soon as I parted from my company, I could contain no longer, but burft out into this exclamation: Wherefore, O Prosperity, wherefore is it that thou thus daily loadest the vicious with thy benefits, and givest them all that heart can wish? Whence comes it to pass, that such a wretch as this shall spend his days in ease, and his nights in pleafure, whilst thou turnest away with disdain from the pious man, leaving him to groan under all the hardships of the most adverse state! O fay! whence is it that thou art thus partial to the wicked?" I had no fooner ceased exclaiming in this manner, than looking forward, I saw Prosperity. standing before me, arrayed in her most gorgeous attire. The gay and glittering appearance must have raifed delight in my breaff, had it not been damped

damped by the anger that appeared on her brow. when the thus addressed me; " Forbear taxing me with partiality in my proceedings; for were it in my inclination, it is not in my power, being only the fervant of Providence, whose orders I never, in one fingle instance, run counter to." " Art thou," faid I, in a heat, " the fervant of Providence? a just, boly, wife, and powerful Providence! And will it fuffer thee thus to carefs the impious, and flight and contemn the good! How can these things be?" Prosperity disappeared without making any reply; but immediately a resplendent light shone around me, and I heard a majestic voice calling thus to me from above, "O thou blind mortal, doft thou dare to call in question my proceedings, because thou canst not fee the wifdom and equity of them? It would be just in me to punish thee severely for thy rashness, but for once I will overlook thy ignorance, and fo far condefeend to thy weakness, as to give thee some view of the reasons of my conduct. Wherefore lift up thine eyes, and behold what shall now be discovered to thee." I did so, and found my fight firengthened to penetrate through the thick clouds, beyond which I faw Providence feated on a lofty throne, and by him stood Profperity and Advertity with their various attendants, waiting his orders. A person of a very amiable countenance flood at my right hand, who told me he was commissioned to resolve my doubts, and seveal fomewhat of the mysteries of Providence to me: I straight observed Adversity ordered with her attendant Pain to fuch a place. I looked after them, and faw them enter the house of a person very remarkable for piety, and attack him in a most violent manner. " Alas!" said I to my instructor,

structor, "whence comes it to pass that so good a man as this should be so severely handled?" " He is," replied he, "a very eminent Christian, a man greatly beloved of his God. But how contrary foever this may feem to your carnal reason, it is therefore that he is thus afflicted; he has (as the best here have) much sin still remaining in him, and much wanting to complete his perfection in grace and holiness; and God, who is alone the proper judge of the most likely means to bring about his own wife and kind defigns, fees this the fittest method to root out sin, and strengthen and invigorate his graces. This affliction shall be to him a furnace, not to confume him, but his lufts, and to refine and brighten his graces, that they may shine with the greater lustre." I then looked up again, and faw Adversity with two of her attendants, Poverty and Sickness, sent to another place. They foon attacked a person, who from an affluent fortune was reduced to penury and want, and from a strong and vigorous state of health, was thrown upon a fick bed. "Pray," faid I, " what is the character of this person, that is thus doubly attacked, and with fuch violence?" "He is," replied my instructor, "one that devoted himself to God in the days of his youth, and appeared very zealous and active in the ways of religion, at his first setting out. But a long series of prosperity, with which he has been favoured, has had the but too common effect of enfnaring and captivating his thoughts and affections to the things of time and fense. As riches encreased, he has fet his heart inordinately upon them, and in a great measure withdrawn his dependence upon God for the continuation of those bounties of Providence, grown careless and secure, saying with David,

David, " My mountain stands strong; I shall never be moved." Poverty is therefore fent to waste his substance, that the idol being removed, he may be no longer tempted to adore it, and that he may, by his own experience, be convinced of the uncertainty of all sublunary good. A long continued flate of health has abated his fense of the value of the mercy, and he has feemed to flight it as a common fayour. Sickness is therefore fent to teach him the worth of health, by the want of it; to shock this feemingly strong building, that he may fee its foundation is in the duft, and that it is as a moth crushed in the hand of God. In a word, these painful strokes shall be the happy means of roufing him out of that spiritual. lethargy wherein he has long lain, and cause him to remember whence he is fallen, excite him to repent, and do his first works; and when these most valuable ends are answered, God will turn his captivity, and remarkably display his power and love in his deliverance. Again I looked up, and heard Advertity receive a new commission, to attack with reproach and contempt a person who appeared in fight. " Pray," faid I, " to what person are these formidable spectres going?" (for their appearance shocked me more than all the others.) "He is," faid my teacher, "a very ferious good man, one that has for many years been univerfally effected amongst those who are true friends to religion and virtue, both for his wisdom and piety; but this general regard paid to him has too much elated his mind, and he has hereby been puffed up with felf-applause; not duly considering that whatever endowments he possesses, whether of nature or grace, are all received from God, and that therefore all the glory should be afcribed to the:

the donor. Reproach is now fent to humble him. to hide pride from his eyes, to make him fully sensible that the interest any have in man's esteem is a bleffing which descends from the same hand that dispenses those qualifications that have a tendency to raife it." Soon after I lifted up my eyes again, and saw Adversity with her attendants. Sickness and Death, receiving their orders to seize the child of a certain person. " Now," fays my instructor, "this is a fincere Christian, and the ftroke to be inflicted is perhaps the forest of a temporal nature that could befal him. He is to be ftript of an only child, and a very promising one, in whom the fond parent might juftly please himfelf with the prospect of much comfort and fatisfaction; and like good Jacob, His life feems to be bound up in the lad's life. But Providence, in much wildom and great goodness too, orders his removal; in kindness both to parent and child; the lad being by the grace of God prepared for a better state, is in great love removed from all the fnares and temptations that attend the youthful flage, and those other snares and trials that surround the man in his riper age; a more than common share of which must have fallen to his lot had he continued in this world. The parent will hereby be convinced of, and humbled for, the evil he has been guilty of in fetting his heart and affections too much on this fo defirable a creatureenjoyment, which he fees now to be but a fading, dying flower. And the supports and comforts he shall receive under this heavy trial will stop the mouth of complaints, and force him to confess that God is the alone proper object of our warmest affection, fince there is enough in him to make the Christian happy in the loss of the dearest earthly

earthly comforts. These (continued my teacher) are some of the seeming paradoxes in Providence, which thou, blind mortal, couldst not discover by the dim light of reason: there are others which I am not now permitted to reveal to thee; fome of which thou wilt never fee unravelled whilft thou art clothed with mortality. Let what thou hast seen and heard suffice to assure thee, that God's thoughts are not like to thy thoughts, nor his ways like to thy ways, but as far above them in wisdom, as the heavens are above the earth. Hence it is, that the wicked fo oft abound with this world's good, who have all their heaven here; whilft the pious man is, by the tharp attacks of Advertity, during the thort term of his existence here, training up for a state of endless unallayed happiness."

I thanked my instructor, begged pardon for my rashness, and promised, that I would no more arraign Divine Providence at the bar of my weak and shallow reason; and abashed and consounded at my ignorance and presumption, awoke from

my dream.

MEMOIRS of MELISSA: related by herfelf.

I WAS born to a large fortune, and bred to the knowledge of those arts which are supposed to accomplish the mind or adorn the person of a woman. To these attainments, which custom and education almost forced upon me, I added some voluntary acquisitions by the use of books, and the conversation of that species of men whom the ladies generally mention with horror and aversion by the name of Scholars, but whom I have found,

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found, for the most part, a harmless and inosfensive order of beings, not so much wiser than ourselves, but that they may receive as well as communicate knowledge, and more inclined to degrade their own character by cowardly submission, than to overbear or oppress us with their learning or their wit.

From these men, however, if they are by kind treatment encouraged to talk, fomething may be gained, which, embellished with elegance and foftened by modefty, will always add dignity and value to female conversation; and from my acquaintance with the bookish part of the world I derived many principles of judgment and maxims of knowledge, by which I was enabled to excel all my competitors, and draw upon myfelf the general regard in every place of concourse or pleafure. My opinion was the great rule of approbation, my remarks were remembered by those who defired the fecond degree of fame, my mien was studied, my dress was imitated, my letters were handed from one family to another, and read by those who copied them as fent to themselves; my visits were folicited as honours, and multitudes boafted of an intimacy with Meliffa, who had only feen me hy accident, and whose familiarity had never proceeded beyond the exchange of a compliment, or return of a courtefy.

I shall make no scruple of confessing that I was pleased with this universal veneration, because I always considered it as paid to my intrinsic qualities and inseparable merit, and very easily persuaded myself that fortune had no part in my superiority. When I looked upon my glass, I saw youth and beauty, and health that might give me reason to hope their continuance: when I examined

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ment, and fertility of fancy; and was told that every action was grace; and that every accent was persuation.

In this manner my life passed like a continual triumph, amidst acclamations, and envy, and courtship, and caresses: to please Melissa was the general ambition, and every stratagem of artful statery was practised upon me. To be slattered is grateful, even when we know that our praises are not believed by those who pronounce them; for they prove, at least, our general power, and show that our savour is valued, since it is purchased by the meanness of salsehood. But, perhaps, the slatterer is not often detected, for an honest mind is not apt to suspect, and no one exerts the powers of discernment with much vigour when self-love savours the deceit.

distraction of my thoughts by new schemes of pleasure, prevented me from listening to any of those who crowd in multitudes to give girls advice, and kept me unmarried and unengaged to my twenty-seventh year; when, while I was towering in all the pride of uncontested excellency, with a face yet little impaired, and a mind hourly improving, the failure of a fund, in which my money was placed, reduced me to a frugal competency, which allowed little beyond neatness and independence.

any outrages of forrow, or pufillanimity of dejection. Indeed I did not know how much I had lost, for, having always heard and thought more of my wit and beauty than of my fortune, it did not fuddenly enter my imagination, that Melissa

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her form and her mind continued the same; that the should cease to raise admiration but by ceasing to deserve it, or feel any stroke but from the hand of time.

It was in my power to have concealed the loss, and to have married, by continuing the same appearance, with all the credit of my original fortune; but I was not so far sunk in my own esteem, as to submit to the baseness of fraud, or to desire any other recommendation than sense and virtue. I therefore dismissed my equipage, sold those ornaments which were become unsuitable to my new condition, and appeared among those with whom I used to converse with less glitter, but

with equal spirit.

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I found myself received at every visit, with an appearance of forrow beyond what is naturally felt for calamities in which we have no part, and was entertained with condolence and confolation fo long continued and fo frequently repeated, that my friends plainly confulted rather their own gratification than my relief. Some from that time refused my acquaintance, and forbore, without any provocation, to repay my visits; some visited me, but after a longer interval than usual, and every return was still with more delay; nor did any of my female acquaintances fail to introduce the mention of my miffortunes, to compare my present and former condition, to tell me how much it must trouble me to want the splendor which I became so well, to look at pleasures which I had formerly enjoyed, and to fink to a level with those by whom I had always been confidered as moving in a higher sphere, and been approached with reverence

rence and submission, which, as they infinuated, I

was no longer to expect.

Observations like these are commonly made only as covert insults, and serve to give vent to the statulence of pride; but they are now and then imprudently uttered by honesty and benevolence, and inslict pain where kindness is intended; I will, therefore, so far maintain my antiquated claim to politeness, as that I will venture to advance this rule, that no one ought to remind another of any missortune of which the sufferer does not complain, and which there are no means proposed of alleviating. No one has a right to excite thoughts which necessarily give pain whenever they return, which perhaps might not revive but by absurd and unseasonable compassion.

My endless train of lovers immediately withdrew without raising any emotions. The greater part had indeed always professed to court, as it is termed, upon the square, had enquired my fortune, and offered settlements; and these had undoubtedly a right to retire without censure, fince they had openly treated for money, as neceffary to their happiness; and who can tell how little they wanted of any other portion? I have always thought the clamours of women unreafonable, when they find that they who followed them upon the supposition of a greater fortune, reject them when they are discovered to have less. I have never known any lady, who did not think wealth a title to some stipulations in her favour; and furely what is claimed by the possession of money is justly forfeited by its lofs. She that has once demanded a settlement has allowed the importance of for-

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is ed My lovers were not all contented with filent defertion. Some of them revenged the neglect which they had borne by wanton and superfluous insults, and endeavoured to mortify me by paying in my presence those civilities to other ladies, which were once devoted only to me. But, as it has been my rule to treat men according to the rank of their intellect, I had never suffered any one to waste his life in suspense, who could have employed it to better purpose; and therefore I had no enemies but coxcombs, whose resentment and respect were equally below my consideration.

The only pain which I felt from degradation, was the loss of that influence which I had always exerted on the fide of virtue, in the defence of innocence, and the affertion of truth. I now found my opinions flighted, my fentiments criticifed, and my arguments opposed by those that used to listen to me without reply, and struggle to be first in expressing their conviction. The female disputants have wholly thrown off my authority; and if I endeavour to enforce my reasons by an appeal to the scholars who happen to be present, the wretches are certain to pay their court by facrificing me and my fystem to a finer gown; and I am every hour infulted with contradictions from cowards, who could never find till lately that Melissa was liable

There are two persons only whom I cannot charge with having changed their conduct with my change of fortune. One is an old curate,

that has passed his life in the duties of his profession with great reputation for his knowledge
and piety; the other is a lieutenant of dragoons.
The parson made no dissiculty in the height of
my elevation to check me when I was pert, and
inform me when I blundered; and if there be any
alteration, he is now more timorous, less his
freedom should be thought rudeness. The soldier
never paid me any particular addresses, but very
rigidly observed all the rules of politeness, which
he is now so far from relaxing, that whenever he
ferves the tea, he obstinately carries me the first
dish, in defiance of the frowns and whispers of
the whole table.

This is to fee the world. It is impossible for those that have only known affluence and prosperity, to judge rightly of themselves or others. The rich and the powerful live in a perpetual masquerade, in which all about them wear borrowed characters; and we only discover in what estimation we are held, when we can no longer

give hopes or fears.

The Vision of MIRZA.

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On the fifth day of the moon, which, according to the custom of my forefathers, I always keep holy, after having washed myself, and offered up my morning devotions, I ascended the high hills of Bagdat, in order to pass the rest of the day in meditation and prayer. As I was here airing myself on the tops of the mountains, I fell into a prosound contemplation on the vanity of human life; and passing from one thought to another, surely, said I, man is but a shadow, and

life a dream. Whilft I was thus musing, I caft my eyes towards the fummit of a rock that was not far from me, where I discovered one in the habit of a shepherd, with a little musical instrument in his hand. As I looked upon him, he applied it to his lips, and began to play upon it. The found of it was exceeding fweet, and wrought into a variety of tunes that were inexpressibly melodious, and altogether different from any thing I had ever heard: they put me in mind of those heavenly airs that are played to the departed fouls of good men upon their first arrival in Paradife, to wear out the impressions of the last agonies, and qualify them for the pleafures of that happy place. My heart melted away in fecret raptures.

I had been often told that the rock before me was the haunt of a genius; and that feveral had been entertained with that music, who had passed by it, but never heard that the musician had before made himself visible. When he had raised my thoughts by those transporting airs which he played, to tafte the pleasures of his conversation, as I looked upon him like one aftonished, he beckoned to me, and by the waving of his hand directed me to approach the place where he fat. I drew near with that reverence which is due to a fuperior nature; and as my heart was entirely subdued by the captivating strains I had heard, I fell down at his feet and wept. The genius fmiled upon me with a look of compassion and affability that familiarized him to my imagination, and at once dispelled all the fears and apprehensions with which I approached him. He lifted me from the ground, and taking me by the hand, "Mirza," Vot. II.

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Said be, "I have heard thee in thy foliloquies: follow me : "at the grandity be

He then led me to the highest pinnacle of the rock, and placing me on the top of it, "Cast thy eyes eastward," said he, "and tell me what thou feeft." "I fee," faid I, "a huge valley, and a prodigious tide of water rolling through it." "The valley that thou feeft," faid he, is the vale of mifery, and the tide of water that thou feest is part of the great tide of eternity." "What is the reason," said I, "that the tide I fee rifes out of a thick mist at one end, and again loses itself in a thick mist at the other?" What thou feest," said he, "is that portion of eternity which is called time, measured out by the fun, and reaching from the beginning of the world to its confummation. Examine now," faid he, "this fea that is bounded with darkness at both ends, and tell me what thou discoverest in it?" "I see a bridge," said I, "standing in the midst of the tide." "The bridge thou seest," said he, "is human life; consider it attentively." Upon a more leisurely furvey of it, I found that it confisted of threescore and ten entire arches, with several broken arches, which, added to those that were entire, made up the number about an hundred. As I was counting the arches, the genius told me that this bridge confifted at first of a thousand arches; but that a great flood swept away the rest, and left the bridge in the ruinous condition I now beheld it : " but tell me further," faid he, "what thou discoverest on it?" "I see multi-tudes of people passing over it," said I, "and a black cloud hanging on each end of it." As I looked more attentively, I saw several of the passengers

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passengers dropping through the bridge, into the great tide that flowed underneath it; and upon further examination perceived that there were innumerable trap-doors that lay concealed in the bridge, which the passengers no sooner trod upon, but they fell through them into the tide, and immediately disappeared. These hidden pit-falls were set very thick at the entrance of the bridge, so that throngs of people no sooner broke through the cloud than many of them sell into them. They grew thinner towards the middle, but multiplied and lay closer together towards the end of the arches that were entire.

There were indeed some persons, but their number was very small, that continued a kind of hobbling march on the broken arches, but sell through one after another, being quite tired

and spent with so long a walk.

I passed some time in the contemplation of this wonderful ftructure, and the great variety of objects which it presented. My heart was filled with a deep melancholy to fee feveral dropping unexpectedly in the midst of mirth and jollity, and catching at every thing that flood by them to fave themselves. Some were looking up towards the heavens in a thoughtful posture, and in the midst of a speculation stumbled and fell out of fight. Multitudes were very bufy in the purfuit of bubbles that glittered in their eyes and danced before them; but often when they thought them felves within the reach of them, their footing failed, and down they sunk. In this confusion of objects, I observed fome with fcimitars in their hands, and others with urinals, who ran to and fro upon the bridge, thrusting feveral persons on trap-doors which did

did not feem to lie in their way, and which they might have escaped, had they not been thus forced

upon them.

The genius seeing me indulge myself in this melancholy profpect, told me I had dwelt long enough upon it; "Take thine eyes off the bridge," faid he, "and tell me if thou feest any thing thou dost not comprehend." Upon looking up, " What mean," faid I, those great flights of birds that are perpetually hovering about the bridge, and fettling upon it from time to time? I fee vultures, harpies, ravens, cormorants, and among many other feathered creatures, feveral little winged boys, that perch in great numbers upon the middle arches." "Thefe," faid the genius, " are envy, avarice, superstition, lespair; love, with the like cares and passions that infest human life."

I here fetched a deep figh; " Alas," faid I, man was made in vain! how is he given away to milery and mortality I tortured in life, and fwallowed up in death !" The genius being moved with compassion towards me, bid me quit so uncomfortable a prospect. "Look no more," faid he, " on man in the first stage of his existence, in his setting out for eternity; but cast thine eye on that thick mist into which the tide bears the several generations of mortals that fall into it." I directed my fight as I was ordered, and (whether or no the good genius frengthened it with any supernatural force, or diffipated part of the mift that was before too thick for the eye to penetrate) I saw the valley opening at the farther end, and spreading forth into an immense ocean, that had a huge rock of adamant running through the midft of it, and gnibivib is death to be seemed that with dividing it into two equal parts. The clouds still rested on one half thereof, infomuch that I could discover nothing in it: but the other appeared to me a vast ocean planted with innumerable islands. that were covered with fruits and flowers, and interwoven with a thousand little shining seas that ran among them. I could fee persons dressed in glorious habits with garlands upon their heads, passing among the trees, lying down by the fides of fountains, or refting on beds of flowers; and could hear a confused harmony of finging birds, falling waters, human voices and mufical instruments. Gladness grew in me upon the discovery of so delightful a scene. I wished for the wings of an eagle that I might fly away to those happy feats; but the genius told me there was no passage to them, except through the gates of death that I faw opening every moment upon the bridge. "The islands," faid he, "that he fo fresh and green before thee, and with which the whole face of the ocean appears spotted as far as thou canft fee, are more in number than the fand on the sea-shore; there are myriads of islands behind those which thou here discoverest, reaching further than thine eye, or even thine imagination can extend itself. These are the mansions of good men after death, who according to the degree and kinds of virtue in which they excelled, are diffributed among these several islands, which abound with pleasures of different kinds and degrees, fuitable to the relishes and perfections of those who are settled in them; every island is a paradife accommodated to its respective inhabitants. Are not thefe, O Mirza, habitations worth contending for? Does life appear miserable, that gives thee opportunities of earning fuch a reward? Is death to be feared that will con-

vey thee to so happy an existence? Think not man was made in vain, who has fuch an eternity referved for him." I gazed with inexpreffible pleasure on these happy islands. " At length," faid I, " fhew me now, I befeech thee, the fecrets that lie hid under those dark clouds, which cover the ocean on the other fide of the rock of adamant." The genius making me no answer, I turned about to address myself to him a second time, but I found that he had left me; I then turned again to the vision which I had been so long contemplating; but instead of the rolling tide, the arched bridge, and the happy islands, I faw nothing but the long hollow valley of Bagdat, with oxen, theep, and camels grazing upon the fides of it.

ALMET, the dervise, who watched the facred lamp in the sepulchre of the prophet, as he one day rose up from the devotions of the morning, which he had performed at the gate of the temple, with his body turned towards the east, and his forehead on the earth, saw before him a man in splendid apparel attended by a long retinue, who gazed stedsaftly at him with a look of mournful complacence, and seemed desirous to speak, but unwilling to offend.

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The dervise, after a short silence, advanced, and saluted him with the calm dignity which independence confers upon humility, requested that

he would reveal his purpofe.

"Almet," said the stranger, "thou seest before thee a man whom the hand of prosperity has
overwhelmed with wretchedness. Whatever I
once defired as the means of happiness, I now
possess: but I am not yet happy, and therefore
I despair. I regret the lapse of time, because

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it glides away without enjoyment; and as I expect nothing in the future but the vanities of the past, I do not wish that the future should arrive. Yet I tremble left it should be cut off; and my heart finks when I anticipate the moment in which eternity shall close over the vacuity of my life, like the fea upon the path of a thip, and leave no traces of my existence more durable than the furrow which remains after the waves have united. If in the treasures of thy wisdom, there is any precept to obtain felicity, vouchfafe it to me: for this purpose I am come: a purpose which yet I feared to reveal, left, like all the former, it should be disappointed." Almet liftened with looks of aftonishment and pity, to this complaint of a being in whom reason was known to be a pledge of immortality: but the ferenity of his countenance foon returned; and, firetching out his hand towards heaven, "Stranger," faid he, "the knowledge which I have received from the prophet I will communicate to thee."

As I was fitting one evening at the porch of the temple, pensive and alone, mine eye wandered among the multitude that was feattered before me; and while I remarked the wearinefs and folicitude which was visible in every countenance, I was fuddenly struck with a sense of their condition. "Wretched mortals," faid I, "to what purpose are ye bufy? If to produce happiness, by whom is it enjoyed? Do the linens of Egypt, and the filks of Perfia, bestow felicity on those who wear them, equal to the wretchedness of yonder flaves whom I fee leading the camels that bring them? Is the fineness of the texture, or the splendor of the tints, regarded with delight by those to whom custom firsted comit to ships out target

custom has rendered them familiar? Or can the power of habit render others infentible of pain, who live only to traverse the desart; a scene of dreadful uniformity, where a barren level is bounded only by the horizon; where no change of prospect, or variety of images, relieves the traveller from a fense of toil and danger, of whirlwinds, which in a moment may bury him in the fand, and of thirst, which the wealthy have given half their possessions to allay? Do those on whom hereditary diamonds sparkle with unregarded lustre gain from the possession, what is lost by the wretch who feeks them in the mine; who lives excluded from the common bounties of nature; to whom even the viciffitude of day and night is not known, who fighs in perpetual darkness, and whose life is one mournful alternative of infenfibility and labour? If those are not happy who possess, in proportion as those are wretched who bestow, how vain a dream is the life of man! and, if there is, indeed, such difference in the value of existence, how shall we acquit of partiality the hand by which this difference has been made?"

While my thoughts thus multiplied, and my heart burned within me, I became fensible of a fudden influence from above. The streets and the crowds of Mecca disappeared; I found myself sitting on the declivity of a mountain, and perceived at my right hand an angel, whom I knew to be Azoran, the minister of reproof. When I saw him, I was afraid, I cast mine eye upon the ground, and was about to deprecate his anger, when he commanded me to be silent. Almet, faid he, thou hast devoted thy life to meditation, that thy counsel might deliver ignorance from

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from the mazes of error, and deter prefumption from the precipice of guilt; but the book of nature thou haft read without understanding. It is again open before thee; look up, consider it, and be wife."

I looked up and beheld an inclosure, beautiful as the gardens of Paradife, but of a small extent. Through the middle there was a green walk; at the end a wild defart; and beyond impenetrable darkness. The walk was shaded with trees of every kind, that were covered at once with bloffoms and fruit; innumerable birds were finging in the branches; the grafe was intermingled with flowers, which impregnated the breeze with fragrance, and painted the path with beauty: on one fide flowed a gentle transparent stream, which was just heard to murmur over the golden fands that sparkled at the bottom; and on the other were walks and bowers, fountains, grottos, and cascades, which diversified the scene with endless variety, but did not conceal the bounds.

While I was gazing in a transport of delight and wonder on this enchanting spot, I perceived a man stealing along the walk with a thoughtful and deliberate pace: his eyes were fixed upon the earth, and his arms crossed on his bosom; he sometimes started as if a sudden pang had seized him; his countenance expressed solicitude and terror; he looked round with a sigh, and having gazed a moment on the desart that lay before him, he seemed as if he wished to stop, but was impelled forward by some invisible power: his seatures, however, soon settled again into a calm melancholy; his eye was again fixed on the ground; and he went on as before, with apparent reluctance, but without emotion. I

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was fruck with this appearance; and turning hastily to the angel, was about to enquire what could produce such infelicity in a being surrounded with every object that could gratify every fense; but he prevented my request : " The book of nature," faid he, " is before thee; look up, confider it, and be wife." I looked, and beheld a valley between two mountains that were craggy and barren; on the path there was no verdure, and the mountains afforded no shade; the fun burned in the zenith, and every fpring was dried up; but the valley terminated in a country that was pleafant and fertile, shaded with woods and adorned with buildings. At a fecond view I discovered a man in this valley, meagre indeed and naked, but his countenance was cheerful, and his deportment active; he kept his eye fixed upon the country before him, and looked as if he would have run, but that he was restrained, as the other had been impelled, by some secret influence: sometimes, indeed, I perceived a fudden expression of pain, and sometimes he stepped short, as if his foot was pierced by the asperities of the way; but the sprightliness of his countenance instantly returned, and he pressed forward without appearance of repining or complaint.

I turned again toward the angel, impatient to inquire from what secret source happiness was derived, in a situation so different from that in which it might have been expected: but he again prevented my request: "Almet," said he, "remember what thou hast seen, and let this memorial be written upon the tablets of thy heart. Remember, Almet, that the world in which thou art placed, is but the road to another; and that

happiness

happiness depends not upon the path, but the end: the value of this period of thy existence is fixed by hope and fear. The wretch who wished to linger in the garden, who looked round upon its limits with terror, was destitute of enjoyment, because he was destitute of hope, and was perpetually tormented by the dread of lofing that which yet he did not enjoy: the fong of the birds had been repeated till it was not heard, and the flowers had fo often recurred that their beauty was not feen; the river glided by unnoticed; and he feared to lift his eye to the prospect, lest he should behold the waste that circumscribed it. But he that toiled through the valley was happy, because he looked forward with hope. Thus, to the fojourner upon earth, it is of little moment whether the path he treads be strewed with flowers or with thorns, if he perceives himself to approach those regions; in comparison of which the thorns and the flowers of this wilderness lose their diftinction, and are both alike impotent to give pleafure or pain.

What then has eternal wisdom unequally distributed? That which can make every station happy, and without which every station must be wretched, is acquired by virtue; and virtue is possible to all. Remember, Almet, the vision which thou hast seen; and let my words be written on the tablet of thy heart, that thou mayest direct the wanderer to happiness, and justify God

to men."

happinels

While the voice of Azoran was yet founding in my ear, the prospect vanished from before me, and I found myself again sitting at the porch of the temple. The sun was going down, the multitude was retired to rest, and the solemn quiet of mid-

night

night concurred with the refolution of my doubts

to complete the tranquillity of my mind.

Such, my fon, was the vision which the prophet vouchfased me, not for my sake only, but for thine. Thou hast sought selicity in temporal things, and therefore thou art disappointed. Let not instruction be lost upon thee, as the seal of Mahomet in the well of Arls: but go thy way, let thy slock clothe the naked, and thy table seed the hungry; deliver the poor from oppression, and let thy conversation be above. Thus shalt thou rejoice in hope, and look forward to the end of life as the consummation of thy selicity.

Almet, in whose breast devotion kindled as he spake, returned into the temple, and the stranger

departed in peace.



FINIS.